

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ARE we ever to understand what Agrippa meant when he said to St. Paul—but what did he say? Did he say, ‘Almost thou persuadest me to be a Christian?’ or did he say, ‘With but little persuasion thou wouldst fain make me a Christian?’ We do not know. We do not know for certain even the words that he used.

Mr. G. H. WHITAKER, writing in a recent number of *The Journal of Theological Studies*, suggests that Agrippa did not use the words which we find in our Greek New Testament. After offering the words which he thinks Agrippa used, he translates them in this way: ‘Pray regard winning me for a Christian as a matter of little moment.’

Agrippa had expected a good time with this gifted prisoner. But the man is like to spoil the fun. He is far too earnest. Already Festus has tried to bring him to his senses: ‘Paul, thou art beside thyself.’ Ah, Agrippa sees the meaning of it. Paul wants to make a Christian of him. That is what is spoiling the play. He recommends the Apostle to give himself less anxiety on that score. ‘Pray,’ he says, ‘regard winning me for a Christian as a matter of little moment.’

It is not so good for edifying as the old translation, ‘Almost thou persuadest me to be a

Christian.’ But it is better than the translation of the Revisers.

Why did Jeremiah employ a scribe? St. Paul employed a scribe because his eyesight was defective. So at least it is commonly supposed, and so the ‘large letters’ which he made when he added anything in his own hand are usually explained. But no one has ever suggested that Jeremiah had defective eyesight. Why did he employ a scribe?

The question is asked by a learned Rabbi, the Rev. Moses BUTTENWIESER, Ph.D., Professor of Biblical Exegesis in the Hebrew Union College, Cincinnati. Professor BUTTENWIESER has published the first volume of a work on *The Prophets of Israel* (Macmillan; 8s. 6d. net), a work distinguished by exact scholarship and independent thinking. And in this first volume the leading place is taken by Jeremiah.

For the author recognizes the importance of Jeremiah for the study of Prophecy as it has not always been recognized. He says, and says truly, that ‘no other prophet was possessed to such a marked degree as Jeremiah by the conviction of his divine call and by the consciousness of intimate communion with God. Other prophets showed equal fervour and singleness of purpose; some even,

as the Isaiahs, excelled Jeremiah in the loftiness of their conception of God and of the universe, as in logical precision and clearness of thought, and in poetic beauty and aptitude of language—in fact, in all those qualities which pertain distinctly to the intellectual side of the prophetic movement; but as an exponent of the purely spiritual side of this movement Jeremiah stands without a peer.' Accordingly, when Professor BUTTENWIESER asks the question, Why did Jeremiah not write his prophecies himself? he asks it because the question has been asked before, and the answer which has been given to it robs Jeremiah of his eminence and Hebrew Prophecy of its glory.

The question has been asked before by STADE. Why did Jeremiah dictate his prophecies to Baruch? asks STADE, writing both in the *Zeitschrift für die Alttestamentliche Wissenschaft* (xxiii. 157) and in his *Biblische Theologie des Alten Testaments* (p. 208). Why did he call for Baruch even after Jehoiakim had burned the first book, and again dictate the words of that book? 'He did so,' is his reply, 'because the repetition of the ecstasy was necessary for the reproduction of the sermons delivered on former occasions, and because one can speak but not write in the state of inspiration.'

Professor BUTTENWIESER has a much simpler answer than that. To that answer he has the strongest possible objection. For it denies the difference between inspiration and ecstasy or mantic possession. And when it is taken along with another serious mistake, the belief that the literary prophets were 'the leaders and advisers of king and people in important political and religious matters,' as Kittel says in his *History of the People of Israel*, it has caused confusion all along the line. This is particularly apparent in all the attempts which have been made of recent years to show that there is nothing unique, nothing original even, about Israelitish prophecy or, for that matter, about the religious development of Israel in general.

What is inspiration in the sense of possession? 'Inspired and true divination,' says Plato in the *Timæus*, 'is not attained to by any one when in his full senses, but only when the power of thought is fettered by sleep or disease or some paroxysm of frenzy.' This theory of Plato's, as Robertson SMITH has pointed out, was applied to the prophets by Philo, the Jewish Platonist, who described the prophetic state as an ecstasy in which the human mind disappears to make way for the divine Spirit.

This is a totally different conception from that of the great prophets of Israel. The utterances of persons thus possessed are involuntary and unconscious, while with the literary prophets mind and will are awake and active to their uttermost. And is it a different conception, not only of the persons who are inspired, but also, and much more, of the God who inspires them.

When we encounter the literary prophets, we encounter a new conception of the relation between God and man, we encounter a new conception of religion. That is the glory of Hebrew prophecy. There lie its uniqueness and its worth. When they began to prophesy, God was far away. If He communicated His will to men, He came as an alien force, entering a man from without, subduing his rational faculties, and making him a passive instrument of His revelation. Then the proper channels of divine revelation were dreams, ecstatic visions, or religious frenzy. Prophecy did not express itself in clear statement or connected thought. It consisted of muttered utterances, often equivocal if not altogether obscure. And whenever the prophets of this type acted in a body, as in any great crisis, the frenzy would communicate itself from one to another, and they would frantically repeat the oracle uttered by the leader, as in the case of the four hundred prophets led by Zedekiah—'stealing my words from one another,' as Jeremiah contemptuously describes it.

The true prophets held converse with God

consciously. With alert intelligence they understood His purpose. With ready will they carried it out. Their possession was not mantic but moral. When they heard the word of God they dared not disobey it, because their whole moral nature was enlisted on its side. As Jeremiah expresses it :

He who hath held converse with God,
Hath perceived and heard His word,
He who hath hearkened to His word,
Must proclaim it.

For the first time in the history of the human race, says Professor BUTTENWIESER, 'the essential truth was distinctly realized and unequivocally expressed, that the relation of man to God is a moral relation, that it is in the conscience of man that God speaks, that man's moral convictions and promptings are the very voice of God.'

This, then, was the discovery of the prophets. God is near, and a man can hold communion with Him. There is no truth with which this present generation is more familiar. Its expression by Tennyson—

Speak to Him thou for He hears, and Spirit
with Spirit can meet—
Closer is He than breathing, and nearer than
hands and feet—

leapt into popularity at once because it gave voice to the common thought. To Jeremiah it was altogether new. And to the people of his own day and after, it was not only new but alien and untrue. Is it by accident or misapprehension that Jeremiah's clearest utterance of it has been obscured in the Hebrew? The occurrence is in the twenty-third verse of the twenty-third chapter. 'Am I a God at hand, saith the Lord, and not a God afar off?' That is the Hebrew. But the Greek omits the interrogative, and Professor BUTTENWIESER has no doubt that the Greek is right: 'I am a present God, and not a far-off God.' Even GIESEBRECHT holds that the interrogative was inserted in the Hebrew 'for dogmatic reasons.'

Later ages, failing to see the real meaning of the verse, evidently read in it a denial of the omnipresence of God.

Professor BUTTENWIESER believes that Jeremiah discovered not only that God is near, but also how near He is. He discovered that He is present in the mind and in the heart. He found God within himself, and it was because he found God in his own life that he was able to speak of Him to others with so much assurance. It was out of the fulness of his own experience that he obtained his assurance. His God was as transcendent as the God of the people. He filled heaven and earth; He was enthroned in the universe. But He was also an immanent God. He was present in every human heart.

Now Dr. BUTTENWIESER has not forgotten that the great literary prophets speak of having visions at the most momentous periods of their history. They speak of God appearing to them in a vision on the occasion of their call to the prophetic office, and again on the occasion of some great impending judgment.

First the prophets often tell us that their call came to them in a vision. Was this the ecstatic vision or dream of the diviner? It was as far removed from it as possible. Dr. BUTTENWIESER believes that in every case it was a purely spiritual experience. And just because it was purely spiritual they were compelled to speak of it as a vision. For a spiritual experience cannot be expressed directly. The man whose experience it is can convey it to another in no other way than by metaphor and image. And the illustration of a vision is the most natural, as well as the most appropriate, because it is always accompanied in the consciousness by a sense of the supernatural.

But the prophets also speak of having had a vision on the occasion of some impending calamity. The experience is not identical with that of their own call. It is more complex, and it is more

general. But it is as difficult for the prophet to convey its certainty to others without the employment of imagery. His mind is full of it. Every object he meets suggests some aspect of it. A basket of ripe fruit reminds Amos that the people are ripe for judgment. The almond tree bursting into blossom speaks to Jeremiah of the certainty and the speed of the calamities that are coming upon the nation. In every case, as it seems to Dr. BUTTENWIESER, the experience of the prophet is an inward spiritual experience. The language of dream or vision is due to its intensity and the difficulty of conveying its intensity to others.

And inasmuch as the experience is inward, the circumstances of it are of no importance. The prophets know that judgment is near because they are in touch with God in His righteousness. How the judgment will come, or when, they do not know. They may predict, but prediction is no part of their inspiration. And if they are found to have been mistaken they are not concerned: Isaiah preserved those prophecies which contain erroneous forecasts and even refers to them in later prophecies. But they never doubt the fact. In the first period of his activity Hosea predicted that the fall of Israel and the overthrow of the dynasty of Jehu would occur simultaneously (Hos 1st), and though the course of history disproved his expectations, he persisted, nevertheless, in his conviction that the nation was doomed. Similarly, Isaiah, when subsequent events failed to verify his prophecy at the time of the Syro-Ephraimitic campaign, that in a year's time Damascus and Ephraim, and Judah as well, would be conquered by Assyria (Is 7¹⁴⁻⁸), continued to declare that the judgment was inevitable.

Why did Jeremiah dictate his prophecies to Baruch? Not for any such reason as STADE suggests, a reason which Jeremiah reckoned it his life's work to repudiate. He dictated to Baruch, says Professor BUTTENWIESER, simply because he himself had never learned to write.

Now turn for a moment to a new periodical, *Present Day Papers*, which has come to take the place of *The British Friend*. Its editor is Professor Rufus M. JONES, the writer on Mysticism. In the second number there is an editorial entitled 'In the Spirit.' The title is commonplace. And we had almost missed the curious coincidence that in this editorial Professor JONES goes over precisely the same ground as Professor BUTTENWIESER, and then carries the argument into the New Testament.

There is a great Christian doctrine which is as nearly confined to the New Testament as any of the great doctrines—as nearly as even the Fatherhood of God. It is the doctrine of the Holy Spirit. And the surprise is very strong when one realizes that of that great New Testament doctrine so little is made in Christian theology. There has been no lack of discussion on the Trinity. But as soon as the Persons of the Trinity are spoken of apart, the Father and the Son absorb the thinking. Little is said about the Spirit, and whatever is said is indefinite and unsatisfying. The very Christian Creeds, precise and particular as is their account of God the Father and of Christ the Son, are content to say, without explanation or expansion, 'I believe in the Holy Ghost.'

What is the reason? Professor JONES believes that the reason is this. We have one text of Scripture about the Holy Spirit in our mind to the exclusion of other texts. The text is, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' In other words, we attribute to the Spirit action that is sudden, miraculous, and 'as he lists,' and do not even attempt to discover any law or principle in the manner of His manifestation.

The Spirit, says Professor JONES, is conceived as working upon or through the individual in such

a way that the individual is merely an 'instrument,' receiving and transmitting what comes from 'beyond' himself, no one being more surprised than himself when it does come. Consequently, to be 'in the Spirit' is to be 'out of oneself.' It is to be a channel for something that has had no origin in and no assistance from our own personal consciousness. And then Professor JONES quotes Philo, just as if he had had Dr. BUTTENWIESER's book in his hand.

Now Professor JONES does not deny that sometimes the Spirit comes unexpectedly to a man or woman, and comes apparently from the outside. God does sometimes 'give to his beloved in sleep.' He does sometimes open the windows of the soul by sudden inrushes of light and power. But that is as exceptional as it is unaccountable. To limit the sphere and operation of the Holy Spirit to these sudden, universal, miraculous visitations is to misinterpret the Scripture and fail to realize the immense importance of the work of the Spirit in everyday religious life.

St. Paul expressed the New Testament doctrine of the Spirit in its normality—and of all places in Athens—when he said, 'in him we live, and move, and are.' He said much more about the Spirit of God than that. His language regarding the Spirit is extraordinarily bold and rich, in striking contrast to the baldness and brevity of the Church's teaching. But whatever he said, even when he identified the Spirit with the risen Christ—'the Lord is the Spirit' (2 Co 3¹⁷)—and declared that, as the Spirit, Christ relives, incarnates Himself, in Christian believers, he never departed from this as the central thought of all his teaching, that the normal action of the Spirit is to reveal His presence in the Christian, a presence of power and love and of a sound mind.

Mrs. Florence L. BARCLAY, the author of *The Rosary*, has written a little book on prayer, and has published it under the title of *The Golden*

Censer (Hodder & Stoughton; 1s. 6d. net). She believes that to a very large extent our intercessory prayers are wholly misdirected. And she writes the book for the purpose of telling us what we ought not to pray for.

We ought not to pray for the salvation of the world or of anybody in the world. It is not possible, she says, that the salvation of the world, or of any person in it, can be brought about or in the least degree affected by our prayer. 'It is beseeching God to intervene between His own law of free-will and the souls to whom He has granted the right of choice.'

There are no such prayers, she says, in the Bible. 'One single recorded prayer of our Lord Jesus Christ was for outsiders: the Roman soldiers for whom He pleaded, "Father, forgive them; for they know not what they do." But that request was not for a general forgiveness of the sins of those soldiers, such as would affect their eventual salvation; but rather that God the Father would overlook one definite act then being done to Himself, for which the suffering Saviour, in perfect justice, but with a marvellous exhibition of loving kindness, pleaded ignorance.' Once also, and only once, is St. Paul reported as praying for the unconverted. 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.' But Mrs. BARCLAY does not take that as more than an outburst of earnest longing. If, however, it was a real prayer, it was a mistaken one, and it was not granted; the people of Israel were not saved.

Not only did our Lord never pray for the world, He deliberately refused to do it, and said so. In the Intercessory Prayer of the seventeenth chapter of St. John, He said calmly, 'I pray not for the world.' At a Convention a few years ago, says Mrs. BARCLAY, one of the meetings 'became an all-night of prayer and testimony. Hundreds of earnest-minded people spent hours upon their knees, and a large part of the proceedings consisted

in one voice exclaiming: "O God, convert Ireland!" most of those present immediately taking up the cry, "Ireland! Ireland! Ireland!" until the entire neighbourhood rang with it. "O God, save Scotland!" came from another voice in the assembly. "Scotland! Scotland! Scotland!"—"O God, revive London!" "London! London! London!" The quiet night resounded with these cries of impassioned faith and zeal. It was all in contradiction to the example of Christ. And it was all in vain. 'Was Ireland converted? Was Scotland saved? Has a revival reached London?'

And it is not a case in which 'no harm, at any rate, can be done,' and 'one had better err on the safe side.' Much harm is being done, says Mrs. BARCLAY, every day. We assume a responsibility which is not ours, which we are not able to carry, and which may do us irreparable harm. 'Quite lately the case was brought to the knowledge of the writer of this little book, of an aged Christian lady whose faith in her God and in prayer was practically wrecked, because her son,

for whom she had prayed daily during forty years, had died, an atheist.'

What, then, are we to do? We are to preach. 'As my Father hath sent me, even so send I you.' 'Go ye into all the world, and preach the gospel to every creature.' And notice, says Mrs. BARCLAY, for her mind is quite made up, 'notice,' she says, 'that with the fulfilling of that command, our responsibility ceases. The great law of individual choice comes in. The mind, now made aware of the good news of the love of God and the finished work of Jesus, through our instrumentality and by the enlightening power of the Holy Spirit accompanying the Word, must now come to a decision, face to face with God Who calls it, and with the Saviour Who has redeemed it. "He that believeth . . . shall be saved; but he that believeth not shall be condemned." The Spirit and the bride say, "Come." He that heareth may say, "Come." But there all pressure from without must cease. The final issue remains with the individual will. "And whosoever will, let him take the water of life freely."'

Samuel Rolles Driver.

BY THE REV. G. A. COOKE, D.D., LATELY ORIEL PROFESSOR OF THE INTERPRETATION OF HOLY SCRIPTURE, OXFORD.

DR. DRIVER'S death is felt as a personal loss by students of the Bible throughout the country. A generation has grown up accustomed to look to him for guidance on the many problems raised by the new learning; we had come to depend upon his sanity of judgment, his unrivalled scholarship, his combination of scientific disinterestedness with religious reverence. And now, as we look back over his splendid achievement of work, we recognize the good providence of God in giving us such a scholar, placed in a position of leadership, to educate opinion and keep it on right lines at a critical period of transition. He has saved us from extravagances on the one hand, and from dangerous unsettlement on the other. He has

convinced his contemporaries of the reasonableness of the newer methods of study and interpretation.

These he has based upon a foundation of accurate scholarship. First and foremost, he always insisted, must come a practical and intimate acquaintance with the sacred tongue. It was in the region of pure scholarship that he first made his mark. His *Treatise on the Use of the Tenses in Hebrew* (1874; 3rd ed., 1892) may be taken as the starting-point of all that followed; and among the mass of his published writings, this still remains perhaps his most original and creative piece of work. It was the earliest attempt in English to deal with Hebrew syntax comprehensively, on principles at once philosophical and

comparative. It owed much to the imaginative insight of Ewald, who in this department, as in so much else, introduced a new epoch into Biblical studies; but the elaboration and verification of the principles were Dr. Driver's own. He possessed the genius of a grammarian, a sense of values in language, a keen relish for working out the usage and formation of words; consequently his *Hebrew Tenses* became at once a standard work, which has influenced all subsequent Hebrew grammars; and the Hebrew student keeps it always at his side. Dr. Driver's other grammatical studies, outside the notes in the commentaries, have found a place in the Oxford Hebrew Lexicon, where they deal with adverbs, prepositions, conjunctions; it is not too much to say that these masterly articles give to the Lexicon its distinctive and permanent excellence. The emphasis which he laid upon exactness in grammar and philology will not be forgotten by those who came under his direct teaching.

And here we may note a characteristic of Dr. Driver's mind which sometimes caused disappointment to ardent spirits, and seemed to imply a certain lack of imagination, or of the kind of courage which imagination inspires: I mean, his reluctance to be positive, his caution in arriving at a decision. It often requires more real courage, however, to be content to state a probability than to strike out something new; intellectual honesty may not be a dazzling virtue, but it has the first claim upon a scholar's allegiance. Many will think that Dr. Driver's pre-eminent service was to point out, with scrupulous care, the degrees of probability in the explanation proposed. By nature his learning inclined to the conservative side. It was always difficult to extract from him an opinion on some new hypothesis, for he would never commit himself until he had independently investigated the problem. Knowing this habit, some of us turned with curiosity to his commentary on Exodus when it came out, eager to discover his reasoned opinion on certain vexed questions—the origin of the name Jahveh, the Kenite theory, the history of the Passover, the position of Sinai, and so on. We found a careful statement of the arguments on both sides; where we had been accustomed to speak with a good deal of rash assurance, we found him guarded and unconvinced. It was disappointing, perhaps, but most salutary.

umsichtig to describe Dr. Driver's method. The word was happily chosen; for not only did he make it his rule to look all round a topic, but he never overlooked anything that had been written upon it. His knowledge of the literature on his subject was extraordinarily complete; hence the care with which he kept revising and improving his more important books, such as his *Genesis*, his *Samuel*, and the great *Introduction* (9th ed., 1913). He always made a point of encouraging younger men by drawing attention to their work; and to make it as perfect as possible he would devote an immense amount of time and trouble to helping them in their publications.

As time went on he became more and more interested in Biblical archæology. He kept a keen and watchful eye on the whole field, and with his clear-sighted judgment he knew how to appraise the fresh evidence as it came in. Nothing is easier than to exaggerate the importance of a new discovery and to see it out of proportion to the truth of the larger whole. On several occasions Dr. Driver did good service by laying down the canons which must govern the application of archæological evidence to questions of history and religion; the Biblical student, if he is wise, will continually bear these in mind.

No account of the great scholar who has left us will do him justice that does not notice his lively interest in natural science. As a young man he distinguished himself in mathematics, and the training served him well in the main occupation of his life. He would investigate, in the manner of an expert, the various problems of geology, anthropology and natural history that occur, for example, in the Biblical account of the Creation. Those familiar with his books and lectures will remember his minutely careful discussions of the stages in the development of the locust, of the habits of the wild-ox (by no means the semi-fabulous creature that some imagine), of the great vulture, of the breeds of Palestinian sheep; he was always anxious that we should have trustworthy information on such matters. And this interest continued to the very last. As he lay dying, his mind dwelt constantly on the wonders of nature, the nebulae and the solar system, which he hoped soon to understand as never before. One recalled Hooker on his death-bed, considering the numbers and the orders of the angels.

A few years ago some of his friends and former

An eminent German critic once used the word

pupils presented Dr. Driver with his portrait, an admirable work by Mr. Briton Riviere. In acknowledging the gift, he spoke, in his self-effacing way, of the changes that had come about in the study of the Old Testament since the day when he succeeded Dr. Pusey. Lower criticism, higher criticism, historical criticism had come into existence as recognized departments of the science, involving changes in traditional views, but changes in harmony with the general movement of thought

and discovery elsewhere, and all in the direction of a truer understanding of the records of God's revelation. On his own share in this advance he was characteristically silent, but we who listened to him knew how predominant that share had been. It is for others to carry on the task which he has laid down. He has bequeathed to us a high tradition of diligence, concentration, and single-minded devotion to the truth in the service of God. *πρὸς ταῦτα τίς ἱκανός;*

The Great Text Commentary.

THE GREAT TEXTS OF PHILIPPIANS.

PHILIPPIANS I. 6.

Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.

THE Epistle to the Philippians is distinguished by the affectionate warmth with which it was written. It is suffused throughout with the spirit of commendation and good cheer. There is an entire absence of the reproofs and warnings which most of the Epistles contain, and it abounds in expressions of affection and hope, which show how dear the Philippians were to St. Paul's heart, and how responsive they had been to his ministry and to his great message of God's grace through Jesus Christ. With this spirit the text is altogether in harmony. It naturally divides itself under three heads:

- (1) God's good work; (2) its perfecting; and (3) the Apostle's assurance.

I.

GOD'S GOOD WORK.

1. 'He which began a good work in you.' This good work, as it is called, is wrought within the soul. The Philippians, it is true, altered some of their outward habits. Instead of observing pagan rites as heretofore, they observed the rites and worship of Christianity; they gave up customs that were idolatrous or immoral, and pursued the way of purity and righteousness. But the work was deeper than these things of themselves implied. They became new creatures in Christ Jesus; there

was a spiritual renovation of their whole nature. To use the language of the New Testament, they passed from death unto life.

2. This good work was of God. Every house is built by some man, but He who builds this temple is God. To His skill and influence we are indebted both for framing the plan and for carrying it into execution. Others, indeed, are labourers together with God. Those in whom the work is wrought are themselves commanded to work out their own salvation with fear and trembling, yet they all act under the direction of the great Master-builder, and depend upon the effectual concurrence of His providence and grace for the success of their labours.

Thus the Apostle claims a Divine origin for the experience of the humblest soul; he says that our religious life is a spark from the heavenly fire, our devotion is the result of a wondrous inspiration. By Christian experience we mean the struggles with sin, the longings after purity, the feeling of calm confidence in God, and the personal attachment to the Lord Jesus. These are the marks of true discipleship; they are not the fancies of fanatics, they are not the morbid product of an over-heated imagination, they come to us from the eternal God through our Lord Jesus Christ. The believer knows that his life is changed and glorified by the vision of the Christ. Those who laugh at this experience as an unreal thing, as feeble mysticism which will not stand the searching light of science, simply show the shallowness of a scepticism which seeks to ignore one of the mightiest powers that the world has ever known.

All the great prophets and apostles, leaders and heroes claim that their power to face a hard unbelieving world comes from the indwelling spirit of God. If we could imagine the history of man to be bereft of all that has been created by the fire of religious enthusiasm and by the inspiration of Christian hope, it would present a very dismal picture. Only that which comes from God can lift men heavenward.

We know with certainty that God's covenant of grace is a system of exquisite adaptations and compensations; that it is ordered in all things and sure. And if the mathematician can demonstrate that the leaves of a plant are arranged around its stem so as to give them the fairest possible freedom of access to air and light, and the planets placed at such distances from the sun as to give them the fairest possible chance of revolving around him undisturbed by their neighbours, surely the Christian can prove, from his own experience and observation, that 'God performeth the thing that is appointed,' and adapts His dealings to the necessities of His people. The conclusion therefore is as irresistible as it is welcome, that we need not fear any of the ills of life, for He who has begun the good work in our souls is too wise to err, and has so loved us that He did not spare His own Son, but delivered Him up for us all.¹

II.

ITS PERFECTING.

1. There is a ring of certainty in the language of the Bible. Philosophical speculations, dialectics, or guesses at truth are excluded from its pages. This certainty arises from two causes—the action of the Spirit on consciousness, and the action of faith in experience. Divine revelation and conviction of its verity proceed from the first, experimental Christianity from the second. The Apostle was persuaded that the end was contemplated in the initial stages of grace, because the first act embodied plan, substance and action commensurate with the completion of the work. This was true, not only of the Divine order in a general sense, but of the particular case under notice—'this very thing.' The life of the Philippian Church would be advanced by the energy of the Holy Spirit through all its stages to final perfection. God has the end in view from the beginning. Such assurance from such a source was especially helpful to the Philippian Church in its struggles; and a like assurance also on the part of Christian teachers will strengthen men equally to-day in their endeavour to rise to greater proficiency of experience.

¹ Hugh Macmillan.

2. St. Paul's confidence had a deep root. He took his stand upon the principle of life in Christ Jesus, and upon the unchanging love and irreversible purpose of the heavenly Father. This principle was firmly grasped by the Apostle. His conception of the Divine life, involving mystical union with Christ, was such that it carried with it the ideas of permanency and growth. Christ's entrance into the soul through faith was no casual visit, but an abiding presence, an indwelling which nothing could vitally disturb, the beginning of a fellowship which was eternal.

Christianity, by its completely rounded view of the world, guarantees to believers that they shall be preserved unto eternal life in the Kingdom of God, which is God's revealed end in the world.²

3. But the same guarantee was given by the unalterable purpose of God. God would not abandon a work which He had begun; that were to entertain most unworthy thoughts of Him, ascribing to the Divine Being a vacillation and fickleness utterly contrary to His nature. With God to work is to finish. The plan by which He works needs no amendment, and can suffer no frustration. As it has been well summarized: Human need remains to the end; God's purpose holds to the end; Divine love persists to the end; and the Almighty arm is strong to the end.

The principle is that the work of saving grace clearly begun by the Spirit of God shall not be destroyed and come to nothing, but shall be carried on to complete salvation. This principle is not received by all Christians as part of the teaching of Scripture; but it seems to be recognized not merely in a few, but in many passages of the Bible. We have, for example, our Lord's word in Jn 10²⁸: 'I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' And there is hardly one of St. Paul's Epistles in which the same principle is not presented to us, stated in express terms, or assumed in stating other doctrines, and applied to the comfort of believers (1 Th 5^{23, 24}, 1 Co 1⁸, Ro 8³⁰). The ultimate salvation of those in whom a good work is begun is, in this view, conceived to be connected with the stability of God's purposes, the efficacy of the Son's mediation, the permanence and power of the Holy Spirit's influence, and the nature of the covenant under which believers are placed. And the perse-

² Ritschl, *Justification* (Eng. trans.), 200.

verance thus provided for is supposed to be made good through the faith, patience, fear, and diligence of those who persevere, and by no means without these. As to the place before us, whatever exceptions and whatever distinctions may be taken on the subject, it must be owned that, gladly recognizing Christian character and attainment as a fact, the Apostle finds therein a warrant for emphatic confidence about the future, even to the day of Christ.

As an architectural achievement, Cologne Cathedral doubtless is the expression of a sublime idea. The history of its erection also is singular and significant, and its formal completion in 1880 was a great event. The first stone was laid in 1248, and notwithstanding the lapse of all these centuries, including long periods of forgetfulness, neglect and intentional delay, the building has at length been finished according to the original plan. The thought of that one man Gerhard von Riehl, who was laid to rest more than half a millennium ago, has been carried out from the ground plan to the loftiest arch and the last pinnacle. So that this Cathedral will always stand as an impressive illustration of the persistent vitality of a true, harmonious and beautiful idea. So also where the work of saving grace has been begun by the Spirit of God, we believe that in accordance with the stability of God's purpose, that work in faithful persevering hearts will go forward, in spite of many doubts and fears and drawbacks, until God's work is carried out to complete salvation.¹

4. There is one further reason, hinted at rather than distinctly stated, why the Apostle's utterance was so strong—that derived from his view of the Day of Christ. It was a day when Christ's work would be exhibited in all its fulness; when the harvest would be reaped; when the dispensation of grace below would issue in the Kingdom of our God and His Christ. The Day of Christ, without redemption, would indeed be a dark day. Where is redemption consummated, except in the perfecting of this work in the individual sinner? Where do you find redemption, if not in the redeemed? And, if this work be not perfected, what will there be to make the day of Christ a blessed and glorious day? The day of Christ without redemption consummated (and it can be consummated only in the perfection of individual sinners) would be a day of blackness instead of a day of brightness.

Great Master, touch us with Thy skilful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let
Hidden and lost Thy form within us lie.
Spare not the stroke, do with us as Thou wilt,
Let there be nought unfinished, broken, marr'd;
Complete Thy purpose that we may become
Thy perfect image, O our God and Lord.

¹ F. Cowles.

III.

THE APOSTLE'S ASSURANCE.

The Apostle's assurance of the ultimate salvation of the Philippians had, as we have shown, deep roots. It was not a mere hope or generous assumption, it rested upon the nature of the Gospel, and the character of God. But it was no hard-and-fast dogma, such as some schools of thought have endeavoured to maintain, and which, embodied in the phrase, 'Once in grace, always in grace,' was made an excuse for sin. St. Paul looked at it in a very different light. It made him all the more solicitous about the Philippians, that they should stand fast in the faith, and press toward the mark. Rightly viewed, therefore, this assurance is a help to devotion and Christian progress.

1. *Hope itself will stimulate the soul to put forth its best efforts.*—If we are haunted by the fear of falling short at last, it may preserve us from some transgressions, but it will not help us much in pressing onward. Hope points before; and when discouragement from past failure hinders us, it will revive our courage, and enable us to reach forth again to the prize which Christ offers to him who overcometh. It is so with our heart. It will often seem to us that it has gone back into a desert state; but spring will return—the blossoms will come out again—and it will be God's garden at last.

2. *This assurance constrains us to be ever looking to God.*—We are not fighting our hard battles each for his own hand, in his own strength, with none to uphold, none to care whether we stand or fall. We are in God's school, under His discipline. Every trial (or temptation, as we call it) is allowed, measured by Him. He cares—cares infinitely—that we should be good. The work is His—His in conception. It is He who had faith in us, and so put faith into us, who makes us His children, and bids us live as His children—His in performance. He is ever at hand to suggest, inspire, protect, strengthen. The work is His. This is the persuasion in which St. Paul rests. What other hope were there for any who look on anxiously at the life-struggle of others, seeing possibilities and promise of good, but seeing also actual failure, shortcomings, disappointments without end? What other hope were there for ourselves?

Mrs. Harriet Beecher Stowe relates a striking incident which once gave to a speech which Frederick Douglas was

delivering a startling and almost overwhelming power. Douglas was descanting in his usually impassioned manner upon the wrongs and miseries of the negro race. Warming with his subject, and waxing more and more indignant with their persecutors, he seemed to lose all patience, and at last said that they must henceforth trust in the strength of their own right arm, seeing that it was in vain otherwise to hope for deliverance. At this moment there arose a tall aged negress who, while perfect silence reigned throughout the hall, said in a voice, not loud but deep, which thrilled every heart in that excited assembly, 'Frederick! is God dead?'

Lord, many times I am weary quite

Of mine own self, my sin, my vanity—
Yet be not Thou, or I am lost outright,
Weary of me.

And hate against myself I often bear,

And enter with myself in fierce debate:
Take Thou my part against myself, nor share
In that just hate.

Best friends might loathe us, if what things perverse

We know of our own selves, they also knew:

Lord, Holy One! if Thou who knowest worse
Shouldst loathe us too.¹

3. *This assurance will teach us to use all means necessary for steadfastness and progress.*—For the assurance is of a kind which by magnifying God's

¹ R. C. Trench.

grace in Christ, obtains a clear view of the difficulties which that grace has to overcome. So we shall wait upon God day by day, realizing the need of prayer, and of keeping in close touch with Jesus Christ, lest some temptation should take us un-awares. But we shall use the means freely not slavishly, as a privilege not as a task, finding in fellowship with God its own blest reward.

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An Important Reading in the Diatessaron.

BY J. RENDEL HARRIS, LITT.D., LL.D., WOODBROOKE SETTLEMENT, BIRMINGHAM.

ANY person who expects to solve the problem of the diversity of the New Testament text in the second century, without employing in the solution the Old Syriac and associated versions and the closely connected Diatessaron of Tatian, is, no doubt, the victim of a delusion; and with almost as great a sense of hallucination, we may say that the person who attempts to clear up the New Testament problem with the aid of both Old Syriac and Diatessaron, is mistaken, unless he can include in his preparation for the problem some greater acquaintance than ordinary with the genesis of both of the explanatory factors. This last remark is not meant to be in disparagement of the attempt of Professor von Soden, of whose co-operation we have been recently bereft, to explain striking variants by the influence of the Diatessaron; what we want to say is that, if Professor von Soden

was right, then we ought to know a great deal more about the Diatessaron and the associated Syriac Versions. Nor was the former remark as to the necessity of acquaintance with Syriac texts meant to be offensive to my friend Professor Souter, though I must admit that his book on the *Text and Canon of the New Testament* amazes me, both by the thoroughness of its treatment of the Latin Versions and by the inadequacy of its references to the Oriental texts; Professor Souter must build broader, before he builds higher; already his centre of gravity is in danger of falling outside his base.

What then is necessary by way of guidance, if we are to move towards a sufficiently considered and adequately supported solution? My impression is that we need to spend much more time on the Diatessaron and its comrades. For those who

are not familiar with the investigations that are going on we need some fresh statement of the existing and already registered evidence and some attempt at its re-interpretation. The first thing that the student needs is to re-examine the evidence for the following proposition:

The Peshito version of the Old Testament is, in part at least, anterior to the Diatessaron and to all known Syriac Versions of the New Testament. In connexion with that statement I am going to write a note upon one particular reading of the Diatessaron, which will serve as a commentary on the statement, and will incidentally throw a ray of light upon the relation between the development of the New Testament text and the parallel development of the institutional life of the Church; for I think it can be maintained that there is no peculiar phenomenon in the text which has not a conjugate phenomenon in the history of the Church.

Our knowledge of the Diatessaron is, in the main, our knowledge of the Commentary upon the Diatessaron made by Ephrem the Syrian, in the latter part of the fourth century, and translated, at a very early date, into the Armenian language, in which it is now preserved, with its underlying text. As we say, most of our certain knowledge of the Diatessaron comes from this source. We have the text and commentary of Ephrem translated into Armenian and from thence done into Latin, by Professor Mössinger; from the Latin of Mössinger, the text has been extracted and done into English by Mr. Hamlyn Hill; however convenient this may be, it is quite inadequate for close study, as the text cannot often be understood or even determined apart from the Commentary.

On p. 137 of Mössinger's edition we have the following sequence:

Qui maledicit patri suo aut matri suae, morte moriatur (Math. 15, 1-12) et qui blasphemat Deum, crucifigatur. Quibus verbis Deus honorem parentum cum suo honore comparavit, quam comparationem et propheta fecit, dicens, etc.

Here the Commentary shows that Mössinger should have spaced the words, 'And he that blasphemes God, let him be crucified,' and not have ended his quotation with the words from Matthew, 'He that curseth father or mother, let him die the death.' For the commentator (Ephrem) goes on to explain

that with these words about the crucifying of the blasphemer, God joined the honour due to parents with His own. Mr. Hamlyn Hill saw this, and in his *Ephrem's Gospel Harmony* he printed the whole passage among the Ephrem Fragments.

Now, if we turn back to Mössinger, we find him perplexed, and rightly so, as to the origin of the added clause about the crucifixion of the blasphemer. In a footnote he says:

Forsitan alludit ad Lev. 24, 16, 'Qui blasphemaverit nomen Domini, morte moriatur.'

One's natural comment upon this bit of Latin (which is not exactly Ciceronian) is that *forsitan* is too strong a word to use, in view of the discordance of the quotation and its supposed original. Evidently Mössinger has sinned, in the Greek sense of not hitting the mark.

Suppose, however, we turn to the Peshito version of Dt 21²³, we shall find the very words used by Tatian, and commented upon by Ephrem; for the passage of Deuteronomy, which in our English Bible appears in the form:

'His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God);'

appears in the Syriac Old Testament, with the parenthesis in the form:

'for he that curses [or insults] God shall be crucified.'

Here then is the passage which Tatian incorporated in his Gospel Harmony; and it follows that the Syriac Old Testament is anterior to Tatian. The peculiar reading was, in fact, known to the observant Syrian commentators: I was pleased to find the confirmation of my identification of the passage, so far as the proof of the coincidence with Deuteronomy goes, in Isho'dad's commentary upon the Epistle to the Galatians; as the following quotation will show:

'It is written, Cursed is every one that hangeth on a tree. And it is asked, Where is it written? It is written in Deuteronomy, If a man is guilty of a mortal sin, and is crucified on the tree, and dies, his corpse shall not remain till the morning; but bury him on the same day that he is crucified, because *he who*

blasphemes God shall be crucified, or, it is a disgrace to God, that he should hang, as the Hebrew says.'

The inquirer in the text is clearly a Syrian, he does not know that Paul was quoting the Septuagint; and he is informed that the Syriac reads it this way, and the Hebrew this way; and a reference to the Hebrew shows that the Hebrew really has, 'an insult of God [or, a curse of God] is the crucified [*or* hanged].'

When we have satisfied ourselves that Tatian is quoting the Syriac Old Testament, we are raising other questions. For example, how does it happen, in view of such a quotation, that some persons have assumed that Tatian made his harmony in Greek? and, to change from criticism to dogma, how did a passage, susceptible of such a pro-Jewish application, ever find its way into a Christian Bible, or a Christian Harmony? The answer to this last question seems to be that the Syriac Bible was not made, as is commonly supposed, for Christians by the aid of Edessan Jews,

but that it was actually made by Edessan Jews for their own use, and passed from them to the Christians. Ought we to say, that the translation in question was anti-Christian? It is not easy to decide: certainly Jesus was condemned on a charge of blasphemy, and He is still known among the Jews as Taluy (the Hanged or Crucified), according to the word used in the Hebrew of Deuteronomy. Moreover, the early Christian literature is full of evidence for the existence of violent disputes whether Christ was the Curse or the Cursed, which show that this was one of the questions between Church and Synagogue. What is really difficult is to imagine how a Mesopotamian Christian could have transferred such a text from his Syriac Deuteronomy into his Gospel.

We have said enough to show the importance of the reading to which we have invited attention. If I have ever pointed the verse out before, I hope the repetition will be attributed to a lapse of memory. The passage is sufficiently important to invite further study.

Recent Foreign Theology.

The Russian Sects.

THE investigator of religious pathology will find abundant material in the second half of the second volume of K. K. Grass's *Russische Sekten*, which has just been published (Hinrichs, Leipzig; M.14.50). This completes the author's study of the Skopzi, who base their sect on a literal interpretation of Mt 19¹². The history of these repulsive fanatics is given with great detail from 1832, and the historical survey is followed by a very complete account of the legends of the sect, their eschatology, way of salvation, ascetic and ecstatic practices, secret discipline, forms of worship, and organization, attention also being given to the sub-sects and the Neo-Skopzi. The key of the whole system is the endeavour to check the sexual impulse by castration, and the underlying principle of the Skopzi is of interest as being an ignorant recrudescence—in extreme form—of ancient heretical asceticisms. The book is of value for the folklorist as well, for the Skopzi

legend of the Czar Peter III., who is more or less confounded with Ivanoff (or Selivanoff), the founder of the sect, is of marked worth as an instance of historically traceable development of a myth. A Napoleon myth likewise plays a part, for he is declared by the Skopzi to be Antichrist and to have been the natural son of the Empress Catharine II., who first educated him in the Russian Academy of Sciences, and later sent him to France. The author's mode of treatment is of the most admirable German type—impartial and exact—and his work, which, it is to be hoped, will deal not merely with the Chlysti and Skopzi, but also with the minor sects, bids fair to supersede all previous discussions of the theme.

LOUIS H. GRAY.

Jesus in Non-Christian Sources.

THIS is one of the latest additions to the publishers' well-known *Kleine Texte*, which have

already earned the gratitude of Biblical scholars. It consists of the references to Jesus in non-Christian authors, and documents emanating presumably from personages who were not recognized adherents of Christianity. We have here the Syriac letter of Mara to her son Serapion (printed in Cureton's *Spicilegium Syriacum*, 1855) in German translation, the salient passages from Josephus, Pliny the younger, Tacitus, and Suetonius, the forged letters of Abgar (Greek, Latin, and a German translation of the Syriac version which is more detailed than the others), of Pilate (Latin and Greek), and of Lentulus, and as an appendix the Christ passages from the Talmud (text and German translation). An all too short introduction prefaces the collection. The book deserves a hearty welcome from all New Testament students since it is a valuable addition to Christological literature at a very cheap price. The passages given add little indeed to our actual knowledge (the Abgar letters give additional weight to the identification of Thomas with the other Judas), but they are here conveniently collected, and collectively are of much importance to the history of Christian development. Even the forgeries have their merit if only for the use to which they have been put by Solomon Reinach (*Cultes, Mythes et Religions*, ii. p. 441) to disprove the historicity of the Crucifixion. In connexion with the letter a certain Lentulus was supposed to have written to the Senate describing our Lord's personal appearance, and it is interesting to note that the description 'with the hair smooth to the ears but thereafter falling in round curls on the shoulders' is literally true of the Jews in Austrian Poland at the present day. Faults are singularly few. On p. 25 *briefwechsel* is wrongly printed, and on p. 37 *Lentulus*. On p. 25 *Abdun* the MS. reading ought to be corrected as in one MS. to *Abdum*. In the letter of Lentulus the comma at the end of l. 3 makes nonsense of the sentence, and the genitive in 'e' for 'ae' ought not to have been left in l. 7. The omission of the Syriac texts and of the Syriac interpolated Jesus passages from the Slavic translation of Josephus is a blemish, but considerations of printing doubtless had too much weight with the editor. Also one must register a protest against the concealment of E. G. Hardy under the extraordinary form Hardaeus. This Latinizing of the names of modern writers has been given up by the best scholars. As a textual point on p. 21, l. 8, τὸν τοῖ

᾿Αβδοῖ ought to be supplied after ᾿Αβδov.¹ It is in Rufinus' Latin Version which is translated verbatim from Eusebius.

R. T. CLARK.

Munich.

The Old and New Testaments.

PROFESSOR LUCIEN GAUTIER, of the University of Geneva, has prepared and published the second edition of his *Introduction à l'Ancien Testament* (Lausanne: Georges Bridel; 2 vols., Fr. 20). He has revised the work throughout, and rewritten portions of it under the influence of the literature which has appeared during the eight years that have elapsed since the issue of the first edition. Throughout all these years he has been working hard upon the subject, and has endeavoured to let no literature of any value escape him. Critically, however, he stands where he did. He is a higher critic, but a higher critic of a moderate quality. The latest hypotheses he is willing to leave to the future historian. Meantime he is thoroughly convinced, after forty years' study of the Old Testament, that the moderate critical position will never be moved. 'The Books of the Bible are not all the work of the men whose names they bear; the real date is not always that which we have been in the habit of attributing to them; certain facts stated in the Old Testament writings, and even certain of these writings in their entirety, are not to be regarded as veritable history.' But Professor Gautier is thoroughly convinced that these results of historical criticism make the Old Testament not less but more authoritative than before. They carry its authority from the outside to the heart and the conscience.

In the series entitled 'Scripta Pontificii Instituti Biblici' there appears a new commentary on the Book of Genesis, by L. Murillo, S.J., Professor in the Biblical Institute. The title is *El Génesis* (lire 9.60). The volume—a handsome one of nearly 900 pages, and beautifully printed—contains also an introduction to the Pentateuch. This introduction is written on conservative lines, although the writer is by no means ignorant of the work that has been done by criticism. The argument on behalf of the Mosaic authorship of the Pentateuch which carries weight with him beyond

¹ *Antike Jesus-Zeugnisse*. Vorgelegt von Dr. J. B. Aufhauser, 51 pp. Marcus & Weber, Bonn. M. 1.30.

all other arguments is the fact that our Lord deliberately accepted the opinion of His time, which undoubtedly attributed the whole Pentateuch to the pen of Moses. He elaborates the Jewish tradition through many pages in order to show that this opinion was right. This attitude affects the commentary, of course, but by no means so much as one would have expected. As the commentary proceeds we begin even to doubt if the author's mind is so entirely at rest on the Mosaic authorship. At every turn his undoubted scholarship is on the point of driving him into conflict with it. The commentary is not the word for word explanation with which we are familiar. A paragraph is taken and expounded as a whole, the words falling naturally into their place in the exposition. The author is unfortunately unacquainted with English. We have not found one of his references to English books quite accurate; and although he knows of the existence of a good many, he is unable to separate the good from the bad.

In the same series there appears a critical thesis on the Book of Proverbs, by the Rev. Giacomo Mezzacasa, Doctor in Theology and in Sacred Scripture. The thesis contains an elaborate comparison of the Hebrew and Greek texts of Proverbs. The Greek text employed is that of Swete, but the author has evidently worked independently on the sources of that text, and he has learning enough besides to use the Ethiopic, Coptic, and other versions and paraphrases. Altogether it is a work of amazing scholarship, and therefore limited appeal. The student or commentator who has scholarship enough to use it will find the work of immense service and will be thankful that it did not escape his notice. The title is *Il Libro dei Proverbi di Salomone* (lire 5.20).

But the Pontificio Istituto Biblico of Rome has on hand a much larger undertaking than any of those. This is no less than a library of Christ; the general title is 'Christus, Lux Mundi.' To this library the Rector of the Institute, Leopold Fonck, S.J., contributes the first volume of an introduction to the study of the miracles in the Gospels. This volume deals with the miracles of nature wrought by our Lord. We have called it an introduction to the study of the miracles rather than a commentary on them; but it is that also. The Greek text and the Vulgate version of each miracle are set out in parallel columns, and are immediately followed by the textual variations of

both. Next comes an account of the circumstances in which the miracle was performed. This account is occasionally broken by interesting geographical and antiquarian notes. Then the miracle itself is described and its place in the teaching and work of Jesus is pointed out. Last of all a full and competent estimate is given of the value of modern criticism of the miracles. Unlike Professor Murillo, Dr. Fonck is thoroughly acquainted with English. He knows the best literature, and he knows it accurately. His bibliography at the beginning of the book is of very great value, and of no less value are the admirable series of indexes which close it. It would not be difficult to add to the bibliography, and to add the titles of books worth adding, but that could be said of any bibliography in any language. Like all the work of the Biblical Institute, the volume is printed on good paper and in the most attractive type. The title is *I Miracoli del Signore nel Vangelo*. Volume Primo: *I Miracoli nella Natura* (lire 4.50).

The first volume has been published of a work in which the Vulgate Psalter is to be compared minutely with the Hebrew text and the Greek versions. The title is *Psalterium Latinum cum Graeco et Hebraeo Comparatum* (Florence: Libreria Editrice Fiorentina; lire 3.50). The author is Joseph Bonaccorsi, M.S.C. This first volume covers only eleven Psalms, so that there must be a good many volumes to come. But if the work was to be done at all it had to be done thoroughly; and so far as we can make out Dr. Bonaccorsi has simply left nothing undone.

A commentary on the Epistles to the Thessalonians, to Timothy, Titus, and Philemon, by the Rev. Joseph Knabenbauer, S.J., has been added to the series which goes by the title of 'Cursus Scripturae Scarae,' and is edited by Knabenbauer himself, along with Cornely and De Hummelauer (Paris: P. Lethielleux; Fr.7.50). It is manifest from this volume that Knabenbauer has the interests of this series thoroughly at heart. The introductions to these Epistles are scholarly but brief; the authors' strength is given to the commentary itself. The commentary is exegetical; every phrase has its meaning discussed historically, philologically and theologically, and all the opinions of all the great commentators are reckoned with. No man could do many works like this in a lifetime.

Sin and the Atonement.

BY THE REV. JOHN M. SHAW, M.A., LOGIEPERT.

SIN is fundamentally and essentially the introducing of a great cleft or rupture into God's world through the misuse of what Dante called 'the dread gift' of free will. Religious history everywhere, outside Christianity, shows us man under the sense of guilty responsibility for this fatal 'fall' from God's purpose and rebellion against His will, attempting to knit up the rupture and overcome the cleft, and so bring himself back into the great Fellowship.

Now the foundational proclamation of the Christian religion is that what man in all ages and races and conditions has been, and is, attempting by propitiation and sacrifice and self-torture, but attempting vainly, to do, God Himself in His Infinite Love and Grace has done, and done once for all. He has provided the Atonement, so that there remaineth now no more sacrifice on our part for sin. When we ask how God has done this, we come to the great fact which is the primal wonder of the Christian Gospel, the fact of what is called the Incarnation—God manifest in the flesh—that fact, the essential meaning of which has been expressed by the poet thus:

'He sent no angel to our race
Of higher or of lower place:
But wore the robe of human frame
Himself, and to this lost world came.'

As saith the Scripture: 'In the fulness of time'—that is, at the end of a long process of development or preparation, a preparation or development directly in the history of Israel, but indirectly in religious history outside Israel—'God sent forth his Son, made of a woman, to redeem' a sinful world; sent Him forth from His eternal Presence and Glory, Very God of Very God, to take upon Him our human nature, becoming born into this sinful world of ours a little child, and growing up through childhood to boyhood and then to manhood, that thus born and thus growing up, very man of very man, He might in our human nature, and from within humanity, offer the sacrifice well pleasing to God for our redemption, and thus knit up the rupture and bind back God's world again to Him.

The chief work of the latter half of the nineteenth century—of the last sixty or seventy years—has been the re-emphasizing of the genuine

historical humanity of Jesus, and with that the re-discovery of what is called the Gospel of the Incarnation, the Gospel of the Life. The full results of this great re-discovery we have not even yet entered truly into. But, with all the great services which it has done, and has still to do, this recent almost concentrated emphasis on the Incarnation has been apt to call attention off too much from the great fact in which the Incarnation issued, and in which the significance of the Life is uniformly represented in the N.T. as alone having its true consummation or completion, namely, the Death on the Cross. To the N.T. writers, both of Gospels and of Epistles, the Death was the predominant fact, the fact of supreme importance in the manifestation of Jesus Christ. This is reflected even in the proportion of space given in the Gospel records to the story of the last week of our Lord's earthly life and ministry, what is called the Passion Week. Taking an ordinary Bible, what do we find? Out of thirty pages of the Gospel according to St. Matthew, ten are given to the record of the last week. In St. Mark, out of nineteen pages, six are given. In St. Luke's Gospel, the proportion is a little less, but in St. John it is more. Out of twenty-four pages taken up with the whole story, ten are concerned with the last few days. Not only so, there are ample indications that in Jesus' own thought His death held a corresponding place as the fact of supreme importance and significance, the great fact and act of His life. Most of us, I dare say, have seen Holman Hunt's picture entitled 'The Shadow of the Cross.' The picture represents the interior of the carpenter's workshop in Nazareth, with Joseph and the boy Jesus at work. The boy pauses for a moment's rest from His work, and, as He stretches Himself in the doorway, the shadow of a cross is thrown by the sun on the wall behind. The picture may be fanciful in form, but the underlying idea is true to the facts. We cannot read the Gospels with any degree of attention without observing how from an early stage in His life, at the very latest from the beginning of His public ministry, the thought of His death was ever present to His mind as involved in His business or 'vocation' here on earth, as the culmination or

concentration of it indeed, the thing for which above all He came into the world. This great fact, and the meaning of it, is what we are to consider together now.

And first, and to begin with, let us remind ourselves that, in dealing with the death of Jesus, we are dealing with a veritably historical fact, not a legend, but something that actually happened, a fact of human earthly history. This it is needful to say at the outset, for in the religions of the pagan world we come across legends of gods who came to this world and died — Attis, Adonis, Osiris, and others,—and sometimes the case is represented as if the N.T. story of the death of Jesus has been shown by the comparative study of religions to be on all-fours with, and indeed a reflection of, these conceptions or ideas which were prevalent in the Græco-Roman world when Christianity came upon the scene. The cases, however, are altogether different. Attis, Adonis, Osiris, and the others are in no sense historical figures, and the legends of their coming to earth, and dying, and rising again are but figurative embodiments of the birth, decay, and reanimation of nature year by year. But, in the case of the death of Jesus, we are face to face with a plain, human, historical fact. 'Jesus of Nazareth was put to death in the reign of Tiberius, when Pontius Pilate was procurator of Judea.' Where do we read that? We read it in the records of the Roman historian Tacitus. The death of Jesus, that is to say, is a fact of human history, a fact of Roman history, recorded as such in the Roman historical books. Now, viewed thus, it was looked upon as the death of a criminal, of one who died not of old age, or of disease, or by accident, but of one who was put to death, and that the most violent and criminal death, in the prime of life, while still a young man. And this is all we can say of the death of Jesus from the point of view of purely secular history. We may say His murder was unjust. Lawyers acknowledge this. No two witnesses, the records tell us, could be found to agree together as to the charge brought against Him. Pilate declared that he found no fault in Him, and even Herod had not a word to say against Him. We may even say His death was a martyrdom, the highest or noblest instance in human history of a man who faced death itself rather than compromise with truth and righteousness. That, at most, is all we can say from this point of view. But, when we pass to

the Gospels and the Epistles, how differently the death is looked upon there. What a wide divergence, what a gulf even, there is between the point of view of the Gospels or the Epistles and the point of view of Tacitus! There the death is looked upon, not as the death of a criminal, not merely as an unjust murder, not even as a martyrdom, but as something very much more than that. It is represented as a fact of Divine history and significance. God Himself was in that fact, and in it in a unique way. 'God was in Christ reconciling the world unto himself.' 'Having made peace through the blood of his cross,' He 'hath reconciled us to himself through Jesus Christ.' The death, indeed, is looked upon as the supreme revelation of the love of God to a sinful world; the fact through which, above all, we have the Atonement, in such a way that the Gospel is concentrated in it, and the Gospel which we are called to preach is not merely the Gospel of the Incarnation — the Gospel of the Life — but above all, 'the Word of the Cross.' 'We preach Christ crucified, the power of God, and the wisdom of God.' And the question we have to ask ourselves is this: how such a death—a death which, looked at from the purely secular historical point of view, is a murder, at most a martyr's death—could come to be represented as a fact of religious history and significance like that?

Now the best way, I think, and the simplest way, in approaching an answer, will be to start from the oldest statement of the case, namely, the apostolic interpretation and explanation. This finds varied expression, but the truth expressed is the same. 'Christ died for our sins.' 'Christ hath suffered for sins once, the righteous for the unrighteous, that he might bring us to God.' 'He is the propitiation for our sins.' 'Our passover also hath been sacrificed, even Christ.' 'In whom we have our redemption through his blood.' This is the uniform apostolic representation and interpretation of the fact. Sometimes it is spoken of as if it were Paul's peculiar doctrine, and no doubt it is in Paul that we have the fullest and the clearest and the most developed statement of it; but it is the teaching equally of Peter and John and all the Apostles. Moreover, it is in line with Jesus' own interpretation. It is very often said to-day that the Apostles gave a new emphasis to the death of Jesus, an emphasis which He Himself did not give, and that to this extent they distorted His teaching. So

we have, for example, in some quarters the contrast drawn between what is called the 'Gospel of Jesus' and the 'Gospel of Christ'; and Paul in particular is spoken of as 'the founder of Christianity as a Gospel of Redemption.' Now there is indeed less perhaps than we might have expected of explicit teaching from Jesus Himself as to the meaning of His death, so far as our records go. And the explanation for this is sometimes stated in this way: that 'Jesus came not to preach the Gospel, but that there might be a Gospel to preach.' And that is very true. But let us remember also, what is so clearly reflected in the Gospels themselves, namely, the utter inability of the disciples to understand the significance of their Master's death. Not only were they unable to grasp its meaning, they refused even to believe that it could ever happen. And so Jesus had to say to them, 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth.' It was only after the death, through the interpretation of the Spirit succeeding on the Resurrection and Ascension, that the meaning of the fact came to be understood by them. Jesus in the very nature of the case, therefore, was limited or restricted in His teaching of His disciples in regard to His death. He had to accommodate His teaching to their state of mind. And yet, with all that, there are at least two great occasions recorded in the Gospels on which our Lord plainly indicated the sacrificial or atoning character of His death. One was when the disciples were quarrelling about precedence in the Kingdom, and Jesus said unto them: 'Whosoever would be first among you shall be servant of all. For verily the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Mk 10^{44f.}). The other occasion was at the Last Supper, when, on the night before the Cross, He made one last great attempt to lead them to understand the meaning of the great fact of the morrow. Taking the cup, we are told, He said: 'This is my blood of the new covenant, which is shed for many.' The 'new covenant' established in the death of Jesus—that was just the restored bond, the union between God and man reconstituted on the basis of our Lord's sacrifice for sin. In both cases we see Jesus Himself plainly indicating that His death would possess a sacrificial, atoning, or propitiatory efficacy. 'Sacrifice,' 'Propitiation,' 'Passover,' 'Ransom'—such, then,

is the circle of ideas used in the N.T. both by the Apostles and by Jesus Himself to explain or represent the central significance of the death on the Cross.

Now, to-day, it is often said that these are ancient or primitive ideas. To speak of the death of Jesus as a 'sacrifice' or a 'propitiation' is, it is said, to use ideas or figures borrowed from O.T. ritual, and thus to run N.T. thought into O.T. moulds. To connect the death of Jesus with the sacrificial ritual of the O.T., that, it is represented, may have been natural enough for a Jew, but for us to-day it is old-time and obsolete. Now we may admit that sometimes too close a parallel is attempted to be drawn between the details of the O.T. ritual and the death of Jesus. Though, let it be said, if we believe the O.T. to be a preparation for the New, then we may well hold that the O.T. ritual was itself meant to be a preparation for the understanding of Christ and His saving work. But let us get behind forms and figures and ritual, to the facts on which the interpretation is based. The comparative study of religions shows us that sacrifice is a universal fact, a phenomenon of the religious history, not of Israel only, but of every people. And the deepest and the truest element in this universal practice of sacrifice is not merely the expression of man's sense of dependence on, and gratitude to, God, but the feeling of the dis-union or dis-harmony between the human and the Divine, and the consequent need for making propitiation or reconciliation of some sort. The practice of sacrifice, that is to say, is the testimony of history to man's universal sense of the fatal rupture—a rupture for which he is responsible, and therefore guilty, and for which he feels some atonement or reconciliation necessary. It is this need, the deepest need of man everywhere and always, that is claimed to be satisfied, and alone adequately and for ever satisfied, by the death of Jesus. And this it is that is the essential and abiding truth behind the view of Christ's death as sacrificial or atoning.

Now to explain how Christ's death accomplished this Atonement, and the necessity of His death for Atonement, this brings us to the consideration of what are called 'Theories of the Atonement.' We cannot here enter into these in detail. Suffice it for the present purpose to say that, many and varied as these theories have been and are, they divide themselves into two great classes. They range themselves on either side of one great dividing line. On the one side, we have that class

of theory which finds the chief atoning efficacy of the death of Jesus to consist in its influence on man, and on man's attitude to God. On the other, we have those theories which, while recognizing the element of truth in this class of theory, lay stress rather on the influence of Jesus' death on God, and on God's attitude to man. The former, which emphasize the manward aspect, are called 'subjective' theories of the Atonement; the latter, which lay stress on the Godward aspect, are called 'objective' theories of the Atonement.

To refer to these briefly, and to take the former first—the 'subjective' theories. These theories find the atoning efficacy of the death of Christ to lie chiefly in the fact that there we have the manifestation or demonstration, the supreme manifestation or demonstration, of the love of God to a sinful world—the proof that God still loves and cares for man, even in his sin, and seeks his holy welfare. In the life and in the teaching of Jesus we have the first revelation of this fact, of God's holy love suffering because of sin, and yearning over the sinner. But it is in the Cross we have the supreme manifestation or demonstration of it. For there we see the length to which God's suffering love will go in seeking to convince man of His reconciling love, and, as such, the death of Jesus is fitted to make to man a commanding moral appeal to lead him to repentance and new obedience. The chief efficacy of the death lies, that is, in the moral influence it is calculated to have on man in the way of reconciling him to God. So these theories are sometimes called by the general name of 'moral influence' theories. Now, let us recognize the great element of truth for which this class of theory stands. 'It conserves evangelical truths which the other class of theory has often tended to do less than justice to. This truth, to begin with, that Christ is not to be conceived as coming in between an angry God and a sinful world, and by His suffering and death appeasing an else irreconcilable God. Christ's death has sometimes been represented in that fashion, as 'softening the heart of the Judge,' as if it was Christ's sacrifice that evoked God's love to man, and made Him willing to be reconciled. That is an altogether unscriptural representation. The uniform N.T. view is that it is God's Fatherly Love that is the primal spring and source of the Atonement. The atoning work began on the Father's side; God the Father loved, and so provided the Atonement. As Jesus Himself said,

'God so loved the world that he gave his only begotten Son.' 'God was in Christ reconciling the world unto himself.' This great foundational truth of the N.T. this class of theory conserves. And also this further truth, that, if we are to do justice to the atoning efficacy of Christ's death, the death must be viewed in close organic connexion with the life. The suffering and sacrifice of the death was but the culmination and consummation of the suffering and sacrifice of the life, and as such only, as the death of such a life, had it atoning efficacy. The tendency of evangelical Protestantism has been, I fear it must be confessed, to give too exclusive attention to the death of Christ out of this organic connexion with the personality and the life.

But, with all this truth, the question remains: Is this an adequate, or sufficient, explanation or representation of the atoning efficacy of the Cross? True, so far, with a great element of truth, is it the full truth, is it the deepest truth? The question, it seems to me, cannot but be raised: If this is all, and if this is the deepest element in the atoning work—the influence, namely, of the death on the mind of man, an appeal to him to be reconciled to God because of this supreme demonstration of God's suffering love—how could Christ's death show God's love? If I may take a homely illustration which I hope will not be considered irreverent. Supposing, in crossing the Atlantic last week, some fellow-passenger had come to me on deck and said: 'I have a great friendship for you, and, to prove the genuineness of my friendship, I am to cast myself overboard into the sea and be drowned.' How, we ask, could such an act prove that person's friendship for me? Would it not seem an altogether arbitrary, even a suicidal act? But suppose, on the other hand, that by accident I had fallen overboard and was in danger of being drowned, and that then my friend had cast himself overboard to save me; that were an altogether different situation. There would be a connexion then between his act and his friendship. The only suffering, that is, that can truly reveal or demonstrate love is that which is necessarily involved in love's purposes. There must be some necessity, some 'needs be' about the act, else it can appear only arbitrary. And what we feel about the merely subjective theories of the Atonement is that by themselves alone they do not satisfy this elementary demand

of our moral reason. 'More than that, however, they are not adequate to Jesus' own representation of the case. His death, in His own view, was not an accidental fact. 'The Son of Man must suffer many things, and be killed,' He said. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in him not perish, but have eternal life.' There was to His own mind, apparently, a necessity about His death—a necessity that was no mere outward compulsion. In that sense it was voluntary. Did He not say, 'I lay down my life of myself: no one taketh it away from me'? 'Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? But how then should the scriptures be fulfilled, that thus it must be?' The necessity or 'needs be' of His death was an inward, objective necessity as represented by Christ Himself, especially in His sayings, referred to above, about the 'ransom for many' and 'the blood of the new covenant.' Like the sufferings of 'the Servant of the Lord' in the O.T. evangelical prophet, His sufferings and death were expiatory, or propitiatory. Indeed, it is significant to note that there are indications that it was this very prophecy of the Servant of Jehovah, who, saved by suffering for his people, as depicted in the 53rd chapter of Isaiah, which He knew Himself to be fulfilling in His death. The necessity of His death, that is to say, was not merely manward but Godward. It was involved in His 'vocation' of restoring man to reconciled, saving fellowship with God. What this necessity was, we may not be able to define with any great exactitude. But, at least, we can see the direction in which it lay. It was the outcome of God's Holiness, and of God's holy loving purposes for His sinful children. God being who and what He was and is—He in whom the moral order and the moral purposes of the universe are constituted—His forgiveness could be granted, and can be granted, to sinful man only on such terms as should on the one hand do right by His own holiness, and on the other ensure ours. That means, the forgiveness that can be bestowed on sinful man must be a forgiveness that at once ensures respect for the righteous order of the unwise violated by sin, and induces true penitence and moral amendment on the part of the sinner. And Jesus, by His suffering and death, satisfied this twofold requirement. He made it

possible for God to be at once Holy and Just, and yet the Justifier of him that believeth in Jesus. The atoning efficacy of His death on the Cross lay therefore in the influence it had not merely on man's attitude to God, but, first and foremost, on God's attitude to man. This is the inalienable truth for which the so-called 'objective' theories of the Atonement stand—the truth which we must maintain and conserve at all costs, if we are to do right at once by Jesus' own representation and that of the whole N.T., and by the demands of the morally awakened conscience.

Now the objection has sometimes been raised that this 'objective,' or, as it is often called, 'substitutionary' view of the Atonement is, in the very nature of the case, immoral. It is contrary to our moral sense—so it is sometimes represented—to suppose that one could suffer in this way for another, and so let that other off the due reward of his or her wrong-doing. And I must frankly confess that this objection does seem to me to be valid against certain statements of the theory—for example, against the Reformation doctrine of Substitution. If Jesus be but one more in the race, one individual suffering for other individuals, I do not see how the objection is to be answered. But if He be such an One as He claimed to be, the 'Son of Man' Himself, not one man more in human history, but He in whom humanity itself is summed up and represented, and, as such, One who is not an outsider to any man, then the objection falls. For then His vicarious suffering is a case not of simple substitution, a mere *quid pro quo*, but rather of identification. As 'Son of Man,' the 'Second Adam,' He could identify Himself with sinful humanity, and did identify Himself, in such a way as to 'say Amen from within humanity' to the condemnation of God on sin, and suffer all that this involved. The place of such vicarious suffering, the suffering that comes from identification, as a factor in the moral development of the race and the moral order of the world, evolution has shown us more clearly than ever—the father, for example, suffering in and for his son, or the mother for her child. There is nothing arbitrary about such suffering. It is the necessary outcome of the organic constitution of the human race. And Christ's vicarious suffering is but the highest instance or illustration of this law of the organic moral order. For being such an One as He was, He could come, and did come, into such relation

to the human race as to be more utterly identified with it than even a father can be with his son, or a mother with her child. What this identification of Christ with sinful man in His life and above all in His death involved—all that it involved—we cannot tell. We would need to be God Himself to tell that. The mystery, the unfathomable mystery, of the suffering of Christ involved in His redemptive work is impressed on us, especially as we read the story of the agony in Gethsemane, with its complex of sorrow and conflict and submission, and then as we ponder His cry on the Cross, 'My God, my God, why hast thou forsaken me?'—that, coming at the end of His wonderful life of holy fellowship and perfect faith and obedience. We feel that here we are in the presence of something altogether different—different indeed by the whole diameter of difference—from ordinary human suffering and death. It was, let it be said, not merely the physical sufferings of His passion and death on the Cross that led to that agony and conflict. These were not of the essence of the case; these were not His chief or deepest sufferings. It was the inner agonies of a holy soul like His in the concentrated grapple with the consequences of man's sin, in His work of making atonement and reconciling us to God, being 'made of God sin on our behalf,' and in it going through an experi-

ence of unthinkable loneliness, an experience of spiritual forsakenness and abandonment even by God Himself. This is an awful thing to say, the very essence of awfulness, and yet to say less—to say that Jesus in uttering these words was but taking up the words of the Psalmist in a momentary mood of depression like his—is to involve us in the much more incredible acknowledgment that, in the culminating moment of His work, Jesus' faith in His Father for the first time was less than perfect. It was a forsakenness and a desolation which He experienced in order that it might never have to be ours. In Mrs. Browning's striking and solemnizing words:

'Yea once Immanuel's orphaned cry, His universe hath shaken—

It went up single, echoless, "My God, I am forsaken!"
It went up from the Holy's lips amid His lost creation,
That, of the lost, no son should use those words of desolation.'

It cost God that, it cost Christ that, to knit up the rupture caused by sin and thus make possible the fulfilment of His chief end and aim in the whole evolutionary process. And the only fit attitude on our part, in relation to it, is the attitude of adoring wonder and whole-hearted surrender.

'Love so amazing, so Divine,
Demands my soul, my life, my all.'

Literature.

THE INTERNATIONAL THEOLOGICAL LIBRARY.

LAST month we noticed a volume of the 'International Theological Library'; this month we are able to notice other two. They are (1) the first volume of Professor George Foot Moore's *History of Religions*, and (2) *The Philosophy of Religion*, by Dr. George Galloway (T. & T. Clark; 12s. each).

Professor Moore has been best known as an Old Testament scholar. His commentary on *Judges* in the 'International Critical' series gave that series not a little of its fame. But some years ago he was transferred to the Chair of the History of Religion in Harvard University, and has given himself with his wonderful powers of study and insight to that fascinating subject. Readers may rely upon the information which his volume contains

being up to date, and they may be sure that his whole attitude will be in accordance with the best special knowledge available. He does not profess to be a first-hand authority on all the religions which he describes in this volume; but he does profess to have studied the authorities with all his might.

This volume contains a history of the religion of the following countries: China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, Rome. The order is nearly from East to West—a non-scientific order perhaps, but very convenient—and it is not possible yet, if ever it will be possible, to take the countries of the world in any order that could be spoken of as strictly scientific.

Together with its reliability of fact the volume has the welcome characteristic of a clear, nervous English style. It is a joy to read it, and the

pleasure of reading it does not make its study more difficult.

Dr. Galloway is the author of a volume of *Studies in the Philosophy of Religion*. It was on the merits of that volume, and of sundry striking articles in the magazines, that he was chosen for so difficult and central a subject as the Philosophy of Religion. He has recognized his opportunity. There is not a sentence in the book that is addressed to the globe-trotter in literature, and there is not a sentence that is useless for the student. With the command of an extensive and graphic vocabulary, and with a clear head, Dr. Galloway works his way through the history of the Philosophy of Religion, describes its bearings in the present, and indicates the direction in which we should look for its progress in the future. He is able to criticize great thinkers and does so, and he states his own philosophical position. 'In the matter of philosophical principles,' he says, 'the author is in general sympathy with the movement called Personal Idealism; and he has learned much from writers like Lotze, Professor James Ward, and Professor Stout. At the same time, it is hard to resist the conclusion that even a monadistic type of idealism requires modifications, if it is to do justice to the realistic implications of experience. A speculative theory of religion, however, must be judged mainly by the fairness with which it interprets, and the adequacy with which it explains, the religious experience as a whole.'

A momentous section of the book is that which explains how it is that Christianity has a right to the title 'Universal' beyond all the religions of the world.

CLEMENT OF ALEXANDRIA.

The Croall Lecture for 1899-1900 was delivered by the Rev. John Patrick, D.D., Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh. The delay in publishing it has been due to ill-health. But the author has not been idle. He has read the relevant literature as it appeared and made the necessary corrections and additions. And then, most important of all, he has been able to use Stählin's text and introduction, a priceless advantage which would have been lost had he published the Lecture at once.

Text and introduction of what? Of the works of Clement of Alexandria. For *Clement of Alexandria* is the subject of the Lecture and the title of the book (Blackwood; 7s. 6d. net). Now, that *Clement of Alexandria* is worth so large and likely a volume as this will be proved by the following quotation from Hort's 'Ante-Nicene Lectures': 'Large portions of his field of thought,' says Hort, 'remained for long ages unworked, or even remain unworked still. But what he at once humbly and bravely attempted under great disadvantages at the beginning of the third century will have to be attempted afresh with the added experience and knowledge of seventeen centuries more, if the Christian faith is to hold its ground among men; and when the attempt is made, not a few of his thoughts and words will shine out with new force, full of light for dealing with new problems.'

This attempt has been made by Dr. Patrick. And the very thing that Hort prophesied comes to pass: in Dr. Patrick's hands not a few of Clement's thoughts and words shine out with new force, full of light for dealing with new problems.

The value of the book will be recognized by the student of Church History, all the more so if he is also a student of theology. Three of the chapters are theological wholly. They deal with the Nature and Attributes of God, the Person and Work of Christ, and Scripture: Its Nature, Interpretation, and Extent.

MACAULAY.

The second volume of *The History of England from the Accession of James the Second*, by Lord Macaulay, edited by Charles Harding Firth, M.A., and illustrated, has been published (Macmillan; 10s. 6d. net). It contains one hundred and sixty-one illustrations in white and black, most of them filling their page, and eight illustrations in colour. But the number of the illustrations would be nothing if they were thrown upon the pages indiscriminately. The volume might then be easily surpassed by any popular book of science or of art. Certainly they are very beautifully executed, but that alone does not give them their value. Their value consists in the care with which they have been selected, the trouble and expense which the editor and his publishers have not grudged in order to illustrate every event, and even every prominent person in the History.

Thus this edition of Macaulay is far removed from the modern illustrated book which has become so plentiful, and seems to be so easy to throw on the market. It is a great history, beautifully printed as well as carefully edited, and illustrated in such a way that, for the first time since its publication, the reader is placed as nearly as possible in the same position as the author, who studied pictures, plans, ballads, and much else, to make his work true to life.

THE CONCEPT OF CONSCIOUSNESS.

Messrs. George Allen & Co. are the publishers in this country of a volume of philosophy which deserves publication for three reasons: The subject is fundamental, the thinking is clear, the style is exhilarating. The author of the book is Professor Edwin B. Holt of Harvard University. Its title is *The Concept of Consciousness* (12s. 6d. net).

Professor Holt sets out in a breezy manner to discover what consciousness is. Can we discover? Can we sit outside our own consciousness and see it working? He believes that we can. We can do it because of the fact that one consciousness somehow overlaps another, or because of the fact that one's present consciousness recalls an incident of one's own past, and now supplements that memory with items which one had not known then. 'Without such glimpses of other minds, or of one's own mind in the past, this knowledge of knowledge, in short, the attempt to define consciousness would indeed be vain in principle. But we do have these glimpses.'

Professor Holt is most particular that we should understand his object. He has no desire to make a system of philosophy. He has no affection for systems. He does not see the use and not always the beauty of them. His aim is entirely practical. Looking on the world about him, 'the folded earth and the brave canopy of heaven,' he desires to account for all this and to see behind the maddening variety that unity which something prompts him to believe is there.

He is a follower—if follower can be used of so independent a thinker, a thinker who is not afraid of the mightiest—of James, Royce, and Münsterberg; or at least he is a follower of the last, and owes much to the other two. He is not afraid, we say, of the mightiest. After referring to two motor-

theories of the dependence of consciousness on nerve activity—the Action-Theory of Münsterberg and the Drainage-Theory of M'Dougall—he adds: 'It is said that a third has been devised by Dewey, which I regret my inability to discuss because after careful perusal of the words I have been unable to gather a connected meaning.'

THE WAYS OF THE SOUTH SEA SAVAGE.

Mr. Robert W. Williamson, M.Sc., has written a record of travel and observation among the savages of the Solomon Islands and the primitive peoples of New Guinea, and Messrs. Seeley have published the volume in their handsome and fully illustrated travel series under the title of *The Ways of the South Sea Savage* (16s. net). Mr. Williamson is a member of the Council of the Royal Anthropological Institute, and may be supposed to know the things that the student of man should attend to when he goes travelling among primitives. But he is a traveller first and a man of science after that. His joy is just in passing through unknown regions and enduring unheard-of hardships. After a lively and rather gruesome description of the pests (insect and other) from which the traveller in these countries suffers, he says: 'The reader may ask, What on earth is the good of deliberately exposing oneself to all these discomforts and pains? The question has often been asked before, and the answer is always the same. The fascination of travelling in strange, wild countries compensates for everything. You may be a geographical explorer, or a naturalist, or your interest may be, as mine was, the study of some primitive branches of the human race; it matters not what you have gone out for to see, as in all cases the great interest of it all buoys you up through the most trying discomforts, and you feel that the game is well worth the candle.'

'To me the interest was intense. I was travelling among the modern, living representatives of primitive races of prehistoric times. We, at home in Europe, dig up the bones and implements of these people, exhibit them to the learned, read papers about them, expound our theories as to who and what the people were, how they lived, what they did and thought, and dispute the theories of our friends; and how little do we really know about them!

'But in the Solomons and New Guinea one is

actually living with such people, talking to them, observing their every movement, watching the daily current of their lives, studying their social system, noting their culture and technology, learning a little of what is in their minds, of their beliefs and superstitions, and getting to know something of their ceremonies and the meanings of them. No careful reconstruction of dry bones, or ingenious conclusions, based often on very slender and doubtful premisses, are needed here, for one has got the living, moving, working, playing, talking, thinking man himself.

'This aspect of the matter was ever in my mind during my travels, and added a sort of wondering sense of mystery to it all; it was to me something more than mere cold, scientific, ethnological observation and recording of data; and even now, as I look back upon it, this is the side of the picture to which my memory clings.'

MABEL DIGBY.

Mr. Murray has published the biography of *Mother Mabel Digby*, by Anne Pollen (12s. net). It is the story of a high-born, high-spirited, and pronouncedly Protestant English girl who became the Superior of a French nunnery at the age of thirty, passed through some of the worst horrors of the Franco-German War, was for many years in the responsible position of Superior General of the Society of the Sacred Heart, suffered expulsion from France, and was buried at Roehampton on the 24th day of May 1911.

What brought about her entrance into the Roman Church is not clearly stated. Educated in France, her friends were mostly Roman Catholic. One of them, Eugénie de Montijo, a graceful and accomplished horsewoman, would often join in Mabel's rides through the Pyrenees, and confided to her sympathies that troublesome affair, the persistent attentions of young Louis Napoleon, whose 'prospects' many thought uncertain. 'Fancy the impertinence of the man wanting to marry me!' she would exclaim. This was, perhaps, the 'protest in form' before yielding up the fortress; for the marriage was eventually an *affaire de cœur* on both sides, not a mere bargain for a crown.

Some of these friends were keenly solicitous for Mabel's 'conversion,' and enticed her into a Catholic church to listen to 'a troupe of musical mountaineers.' The music was not very musical,

but 'the bell tinkled as the Blessed Sacrament was now raised in benediction. In an instant Mabel Digby had slipped from her seat on to her knees and flung her arms across her breast with a clutch that gripped both shoulders. Her face seemed to be illumined; her tearful eyes were fixed upon the Host until the triple blessing was complete, and it was replaced in the tabernacle. Then she sank crouching to the ground, whilst the last short psalm was intoned; she remained bent low and immovable.' An edifying story was published by Père Ramière of the Society of Jesus, more edifying than truthful; the biographer says most of it was passionately denied by the girl herself, who 'tore up every copy of the magazine containing it, which she could lay hands upon.'

The story of her life is told with English plainness and good taste. Her strength was sufficient for her own needs and for the weakness of innumerable other persons to lean upon. 'Mother Kenney was seized with a fatal disease of the throat. Tours possessed the best resources of medical science—still, it was that of the sixties. The remedy prescribed was that the injured part should be cauterised with a red-hot metal disc the size of a shilling. The poor patient declared that she could not face this agony. If death were the alternative, let it come. Mother Digby pulled up her own sleeve, and held out her arm. Upon the bare flesh she dropped the red-hot disc, and bore unflinchingly its action. Mother Kenney was strengthened to go through the remedy, and was cured. Of her Superior she spoke ever after as of gold that comes out tried from the furnace.'

She was not highly educated and had no interest in literature, yet she was successful as a teacher. She neither gave nor received the usual signs of sympathy, yet she was successful as an administrator. Her common sense never failed her, and her gift of humour was an invaluable aid. Says the biographer: 'With all her advocacy of suffering, her joyousness of spirit was something singular. She had the keenest sense of *humour*, and would laugh till she almost cried over any absurdity that came to pass. People with a sense of fun always found themselves in sympathy with her. Her childlike buoyancy, her elasticity of mind perhaps it was that prevented so great a load of responsibility from weighing her down, and her gaiety, consciously or unconsciously, overflowed upon all around. Even in the midst of the most solemn private interviews,

a burst of hearty laughter would be heard by those waiting outside the door for their turn.'

In later life Mother Digby became more manifestly devotional. Some verses 'which she found in an old English missal,' expressed more than anything else her religious life.

For ah! the Master is so fair,
His smile so sweet to banished men,
That they who meet it unaware
Can never rest on earth again.

And they who see Him risen afar
At God's right hand to welcome them
Forgetful stand of home and land,
Desiring fair Jerusalem.

Praise God! the Master is so sweet;
Praise God! the country is so fair,
We would not hold them from His feet,
We would but haste to meet them there.

THE CHURCH REVIVAL.

Under the title of *The Church Revival* (Methuen; 12s. 6d. net), the Rev. S. Baring-Gould has written and published a kind of autobiography. He describes those events of the second stage of the Oxford movement which he himself took part in. And, as is to be allowed to an octogenarian, he describes them in a purely anecdotal and conversational manner.

It is not an uplifting story that he tells. His own outlook is not very wide, and even within his horizon he sees much that is sordid and worldly. Let us, however, leave him to himself and give a fair example, first of his anecdotes, and then of his judgments. Both relate to Archbishop Thomson of York.

'A story was told of him, that when walking one day with the Bishop at Oxford, he remarked on the coincidence in his family affairs with his advancements. How his marriage coincided with the year of his ordination, and each baby as it arrived marked as well a step higher in the Church. "It is devoutly to be hoped, Archbishop, that Mrs. Thomson will stop having more." "Why so?" inquired the Archbishop, flushing angrily. "Because there are only two steps more that you could mount—Canterbury or Heaven. And you are not fit for either." That is the story. This is the judgment: 'When I left Dalton for the rectory of East Mersea, to which I

was presented by the Crown, he told me that he had given a glowing account of my work and a strong recommendation of myself to Mr. Gladstone, who had written to him about me. I was aware of the value of that. He knew nothing of my work, and he wanted greatly to get rid of me out of his diocese.'

The volume is illustrated from *Punch* and other contemporary caricatures, and the illustrations tell chiefly *against* his own party in the Church.

AUGUSTINE.

A translation has been made into English of M. Louis Bertrand's *Saint Augustin*, the French spelling being retained (Constable; 7s. 6d. net).

It is a perplexing book. From the Englishman's point of view it does no justice to Augustine and gives nothing like a consistent picture of him. Yet it is written (and translated) so well that the reader who begins is pretty sure to proceed to the end—protesting at every turn of the page, but reading on with fascinated disapproval, for which it is not easy to account. No doubt the author's descriptive power has something to do with it. Listen to this description of the view which Augustine had from his house at Cassidium, just outside Milan: 'The country, wonderfully fertile and cultivated, is one orchard, where fruit trees cluster, and, in all ways, deep streams wind, slow-flowing and stocked with fish. Everywhere is the tremor of running water—inconceivably fresh music for African ears. A scent of mint and aniseed; fields with grass growing high and straight in which you plunge up to the knees. Here and there, deeply engulfed little valleys with their bunches of green covert, slashed with the rose plumes of the lime trees and the burnished leaves of the hazels, and where already the northern firs lift their black needles. Far off, blended in one violet mass, the Alps, peak upon peak, covered with snow; and nearer in view, sheer cliffs, jutting fastnesses, ploughed through with black gorges which make flare out plainer the bronze-gold of their slopes. Not far off, the enchanted lakes slumber. It seems that an emblazonment fluctuates from their waters, and writhing above the crags which imprison them drifts athwart a sky sometimes a little chill—Leonardo's pensive sky of shadowed amethyst—again of a flushed blue, whereupon float great clouds, silken and ruddy, as in the backgrounds of Ver-

onese's pictures. The beauty of the light lightens and beautifies the over-heavy opulence of the land.'

Then there is the author's oft-recurring aversion to the Jansenists and Jansenism. That meets us on the very first page: it may encounter us anywhere. Even of Pascal he is unappreciative. 'The phrases of the *Pensées*,' he says, 'are only the echo of the phrases of the *Confessions*. But how different is the tone! Pascal's charge against human ignorance is merciless. The God of Port-Royal has the hard and motionless face of the ancient Destiny: He withdraws into the clouds, and only shews Himself at the end to raise up His poor creature. In Augustin the accent is tender, trusting, really like a son, and though he be harassed, one can discern the thrill of an unconquerable hope.'

Only on the Manichees is he more merciless. And it would not do to close this notice of the book without quoting what he says about their way of fasting: 'The Elect of the religion made a great impression by their fasts and their abstinence from meat. Now it became clear that these devout personages, under pious pretences, literally destroyed themselves by over-eating and indigestion. They held, in fact, that the chief work of piety consisted in setting free particles of the Divine Light, imprisoned in matter by the wiles of the God of Darkness. They being the Pure, they purified matter by absorbing it into their bodies. The faithful brought them stores of fruit and vegetables, served them with real feasts, so that by eating these things they might liberate a little of the Divine Substance. Of course, they abstained from all flesh, flesh being the dwelling-place of the Dark God, and also from fermented wine, which they called "the devil's gall." But how they made up for it over the rest! Augustin makes great fun of these people who would think it a sin if they took as a full meal a small bit of bacon and cabbage, with two or three mouthfuls of undiluted wine, and yet ordered to be served up, from three o'clock in the afternoon, all kinds of fruit and vegetables, the most exquisite too, rendered piquant by spices, the Manichees holding that spices were very full of fiery and luminous principles. Then, their palates titillating from pepper, they swallowed large draughts of mulled wine or wine and honey, and the juice of oranges, lemons, and grapes. And these junketings began over again at nightfall. They had a preference for certain cakes, and especially for truffles

and mushrooms—vegetables more particularly mystic.'

Mr. Allenson has published a new and unabridged edition of *Sermons on the Blessed Sacrament*, preached in the oratory of S. Margaret's, East Grinstead, by the Rev. J. M. Neale, D.D. (2s. 6d. net).

It was the habit of Father George Tyrrell to keep what he called a 'Journal' of spiritual and philosophical jottings. Day by day he thus noted down any thoughts that occurred to him; and the result was, sometimes a series of detached reflections, such as we find in *Nova et Vetera*, or *Oil and Wine*, sometimes a consecutive work, such as *Lex Credendi*, which was, to a great extent, drawn from such jottings. The contents of two of these journals, selected and sifted by that most loyal of editors, Miss M. D. Petre, have been gathered into a volume which is entitled *Essays on Faith and Immortality* (Edward Arnold; 5s. net). One journal belongs to the year 1904, the other to the year 1906, so that their contents are recent enough to touch the questions that we are still discussing. Many of them are notes, detached in appearance and of independent value, but connected always by subtle links of personality and experience. Some of them are considerable essays, such as that on 'The Doctrinal Authority of Conscience,' that on 'The Spirit of Christianity,' or that on 'A Perverted Devotion.' The personality of George Tyrrell has taken strong hold of this generation, regardless of Church communion, and this book will surely find many readers.

There is scarcely a doctrine or an idea in Bishop John S. Vaughan's volume of sermons entitled *Time or Eternity?* (Burns & Oates; 5s. net) that is unacceptable to Protestants. There is the doctrine of the Real Presence and there is the Cult of the Virgin—these two are quite incredible and impracticable. But beyond these all is truly Catholic and evangelical. And the value of the book to its readers outside the Roman communion lies in this, that aspects of Catholic truth are emphasized in it which are apt to be lost sight of—the contrast between the Faith and the World, for example, and the persistent conflict which these two must maintain. Do you think that the Roman Church is just the Church to smother that

antagonism? In popular practice, perhaps, but not at all in doctrine or in the practice of the people of God. Then there is throughout the book the odour of sanctity. It may be occasionally a somewhat heavy odour, occasionally almost sickly, but it is often fresh and invigorating, and we would do well to inhale it more than we do. 'Not too wise or good for human nature's daily food' is damnable doctrine.

How many of the students of the Bible realise what they owe to the Cambridge University Press? Their books are ready for the student at every stage of his progress, and they are never allowed to go out of date. To that delightful series of commentaries for schools on the Revised Version the Rev. G. H. Box, M.A., has added a volume on *The Second Book of Kings* (1s. 6d. net).

Those who have read Professor Loofs's recent book *What is the Truth about Jesus Christ?* will have to read his new book on *Nestorius* (Cambridge: At the University Press; 3s. 6d. net). They will understand what it is in Nestorius that attracts Professor Loofs. It is not that he was condemned by the Church as a heretic. Nor is it that he was really orthodox, being quite ready to accept the Chalcedonian creed, though not as interpreted by Cyril. It is that his doctrine of the Person of Christ was very near indeed to the doctrine which is held by Professor Loofs himself.

The little book is deeply interesting. In that Professor Loofs is like Dr. Rendel Harris. Though dealing with matters of utmost difficulty, and watching that every comma is accurate, he holds us in breathless interest to the very end.

In a prefatory note to his *Joshua, the Hebrew and Greek Texts* (Cambridge: At the University Press; 7s. net) Mr. S. Holmes, M.A., says: 'I have to thank Dr. Driver very cordially for his kindness in finding time to look over the proofs.' How many proofs of other men's books did Dr. Driver look over? It is not too much to say that Hebrew scholarship will be less accurate now that he is not here to 'look over the proofs.' His example of utmost conscientiousness is gone; his active co-operation is no more.

But this book is accurate. Mr. Holmes has compared the Hebrew and Septuagint Greek texts of the Book of Joshua minutely. He has come to the

conclusion that Dillmann underestimated the value of the Septuagint and set the current of thinking wrong. After setting forth his reasons in an Introduction, Mr. Holmes goes through the book chapter by chapter and verse by verse, commenting on the differences between the two versions. Occasionally he turns the LXX version back into Hebrew and gets a text which is manifestly older than the Massoretic.

There is a principle in textual criticism, enunciated first by Griesbach and accepted thereafter, that of two readings the shorter is to be preferred. Professor Albert C. Clark denies it. Working on the text of Cicero, Professor Clark (he is Corpus Professor of Latin in the University of Oxford) found that it was all the other way. 'In a spirit of curiosity' he turned to the New Testament and found that it was all the other way there also. His words are: 'Nowhere is the falsity of the maxim *brevior lectio potior* more evident than in the New Testament. The process has been one of contraction, not of expansion. The primitive text is the longest, not the shortest.' Omissions are plentiful; additions are rare. It is easier always to omit than to invent. And he has gone over the Gospels and Acts working out this new principle in detail, and has offered his results in a volume entitled *The Primitive Text of the Gospels and Acts* (Oxford: At the Clarendon Press; 4s. net). One result is that a new argument is offered for the authenticity of the longer ending of St. Mark.

The volume on *The Quakers, Past and Present*, for Messrs. Constable's 'Religious Ancient and Modern' has been written by Dorothy M. Richardson (1s. net). Its motto is from Professor William James: 'The Quaker religion . . . is something which it is impossible to overpraise.' Its theme is really the mysticism of the Friends. There is history, but it all gathers round that central theme. And so the book is at this present time of quite unusual interest.

Under the title of *The Beacon Lights of Prophecy*, Professor Albert C. Knudson of the Boston University School of Theology has published a volume of lectures which contains an interpretation of Amos, Hosea, Jeremiah, Ezekiel, and Deutero-Isaiah (Eaton & Mains; \$1.25 net). The book will be read by British students of the Old Testa-

ment with particular pleasure. For while Professor Knudson knows nothing among us save Jesus Christ and Him crucified, he is able to take account of and give effect to the critical study of the Bible. He sees how greatly criticism has promoted the truth as it is in Christ Jesus. The inspiration of the Prophets is not less inspiration, and not less edifying when it is found to have its roots in divination. The presence of God in the history of Israel and His hand on the individual prophet is felt more surely. In some ways Professor Knudson takes an independent attitude, as in making eschatology and the Messianic ideas precede literary prophecy. He is independent also in discussing the facts of prophetic history. Against Davidson and other great scholars he rejects the literal interpretation of Hosea's marriage. "So strange is this story that it is still an open question whether it should be interpreted literally or allegorically. In favour of the former, it is urged that if Hosea actually married a faithless wife and then later, after she had been put away because of her infidelity, restored her to his home, we have in this experience the key to his message of the divine love. "Whence," it is asked, "his conception of the intense and passionate love of Jehovah for his faithless spouse," if it did not come from such experience as this? But such reasoning is precarious. We need to be on our guard against it. It often misleads people. A good modern illustration is furnished in the case of Ibsen. Shortly after his marriage he wrote a drama entitled *Love's Comedy*, in which he took a rather pessimistic view of wedded life. The work at once called forth a storm of protest, and it was freely asserted that the views there expressed were the outcome of the poet's own domestic infelicity. As a matter of fact, however, this conclusion was wholly erroneous. Ibsen's home life was far from unhappy. Edmund Gosse says that Mrs. Ibsen must be regarded as one of the few successful wives of geniuses. And Ibsen himself said, in reply to the criticisms passed on the above work, that the only person who really understood the book was his wife. The fact is that men of genius do not need, as we of sluggish fancies do, the stimulus of immediate personal experience to direct and inspire their thought. Endowed with the divine gift of imagination, they can project themselves into the lives of others and think their thoughts without necessarily sharing in their ex-

periences. Reasoning thus, there is nothing in Hosea's conception of the divine love for Israel that requires he should have passed through such a tragic experience as is recorded in his book. The idea may well have come to him independently of any such experience.'

Mr. Israel Abrahams has rendered a signal service to all lovers of liturgies, Christian as well as Jewish, by editing and publishing the *Annotated Edition of the Authorised Daily Prayer Book*, which was planned by the late Rev. S. Singer (Eyre & Spottiswoode; cloth, 3s.; leather, 5s.). The volume contains the text of the Daily Prayer Book with Mr. Singer's English translation, carefully printed on opposite pages. With this we are familiar. Mr. Singer's *Daily Prayer Book* was published in 1890; in 1907 it had run into the eighth edition and had exhausted one hundred and eight thousand copies. What is new is the series of notes, for which Mr. Abrahams is responsible. These notes occupy two hundred and seventy-one pages. They are all marked by a scholarship that is both accurate in detail and wide in range, and there is scarcely a note that does not furnish something to the Christian reader. Many of them have to do with the interpretation of the Psalter, and its continued use in Judaism. But there are other notes which are not less interesting. Perhaps it will be best, in order to bring out this fact as clearly as possible, to quote the note on the subject of Prayer for the Dead. It occurs in connexion with the use of the 39th Psalm in the house of mourning. 'That the assembly offers prayers for the soul of the dead accords with the Rabbinic view that such prayers avail (Tanhuma, beginning of Ha-azinu, on Dt 21⁸), just as the prayers of the departed succour their descendants (Ta'anith, 16a). The generations were bound together in filial piety; death did not end or break this bond. The virtues of the fathers worked forwards to mitigate some of the faults of the children, and the virtues of the children worked backwards to remove some of the imperfections of the fathers. Moreover, to pray for the dead is a not unjustifiable corollary of the belief in God's boundless mercy. "Unless we are prepared to maintain that at his death the fate of man is fixed irretrievably and for ever; that therefore the sinner who rejected much of God's love during a brief lifetime has lost all of

it eternally; prayer for the peace and salvation of the departed soul commends itself as one of the highest religious obligations" (S. Singer, *Lectures and Addresses*, p. 72).'

In *Prayer: What it is and what it does* (Harpers; 2s. net) the Rev. Samuel McComb, D.D., gives us a book in which we find the value of prayer in the healing of the body explained, illustrated, and enforced, with great ability and much practical knowledge. The subject is too beset with difficulties yet for the book to be at once accepted and acted on. But Dr. McComb is persuasive. On the debate as to the objective value of prayer he has something to say that may have the effect of altering our ideas but not our prayers. He says that we must not distinguish between objective and subjective as we do.

Among the MSS. presented by Archbishop Laud to the Bodleian Library were three in Latin, written in an Irish handwriting, which he said he had got (among others) from the Swedish soldiers who sacked S. Kylian's Monastery in Würzburg, and possessed themselves of its treasures. One of these MSS., known as 'Laud Lat. 108,' contains the Pauline Epistles. It is the work of six scribes who used Old Latin texts (in one case of a very peculiar kind) which were corrected from the Vulgate. Mr. E. S. Buchanan, M.A., B.Sc., has edited the MS., with a scholarship that seems simply faultless, and has had it published under the title: *The Epistles of S. Paul from the Codex Laudianus* (Heath, Cranton & Ouseley; 12s. 6d. net). The volume is beautifully printed. It contains four collotype facsimiles and an Introduction by the editor which describes the MS. and tells its story.

Mr. Norman Angell's new book on *The Foundations of International Polity* (Heinemann; 3s. 6d. net) is pretty safe for a large circulation, and in anticipation of that, no doubt, the publishers have priced it so low. The addresses contained in it have been carefully arranged so as to work out progressively the one great idea which informs all Mr. Angell's work, and which has made such a revolution, such a beneficent revolution, in men's ideas about war. What that idea is Mr. Angell has described in an essay written specially for this volume. Take these sentences:

'The nations which form the European community are not sovereign, nor independent, nor entities, nor rival, nor advantageously predatory; nor does the exercise or possession of the means of physical coercion determine the relative advantage of each; nor is physical coercion within their borders the ultimate sanction of social organization of law and justice.

'The British Government does not hold its office by virtue of the physical force which it exercises, because in that case it would not withdraw upon an adverse vote of the people, but use the army (which it commands) to retain its power and would only be dislodged when another army—that of a revolution—was brought against it. Where force is the ultimate sanction, as it is in certain military civilizations like some in South America, the conflict is one of military power. But in the civilist polity of more orderly States the sanction is the general will of the community expressed through Parliamentary institutions or otherwise.'

In his Baird Lecture on *New Testament Criticism, its History and Results* (Hodder & Stoughton; 6s.), the Rev. J. A. M'Clymont, D.D., has brought the whole subject of the study of the New Testament up to date. From six eminently readable lectures we obtain a clear conception of the results of the last half-century's work on the New Testament, both in respect of its Lower and its Higher Criticism. The lectures were heard appreciatively by a general audience; a general audience will greatly enjoy the book. That is a signal service to render, for few men can render it. And yet the scholar will not be the last to discover the value of this volume. The trustworthiness of the whole work is most commendable. There are no misspellings of German names here, there is no misattribution of opinions. The list of literature at the end, which Dr. M'Clymont says he owes to the Rev. W. Cruickshank, B.D., is quite unusual, both for its skill in selection and for its accuracy.

Messrs. Charles H. Kelly's latest enterprise is the 'Every Age Library.' Some of the books are quite new; some are not so new. The four already published tingle with life. This is their meaning. They are one answer to the demand for 'more life and fuller.' Not only is there abundant physical life, there is also, and in every one of

them, the life that is spiritual, and not less abundantly. One is *The Call of the Pacific*, by J. W. Burton, Missionary in Fiji; one, *Through Two Campaigns*, by Arthur H. Male, Army Chaplain at Lucknow, who went through the Afghan and Egyptian Campaigns; one, *Four Thousand Miles across Siberia*, by Charles Wenyon, M.D.; and one, *General Gordon, Hero and Saint*, by Anne E. Keeling (10d. net each).

Messrs. Macmillan have published a cheaper edition of Lafcadio Hearn's *Japan* (2s. net). In spite of its (now so amazing) dependence on Herbert Spencer for philosophy and even religion, it is still the book which gives us the best knowledge of Japan. The sympathetic eye made Japan his; the wonderful gift of style makes it ours.

The study of biology is not now so popular among preachers as it was in the days of Professor Huxley. It has given place to the study of psychology and the books of Professor James. But it should not be neglected. More certainly scientific, that is to say its facts more verifiable, it is a better discipline than psychology. And it offers still analogies and illustrations that are not only more reliable in themselves but also appeal more intelligibly to the minds of an ordinary congregation.

For these and other good reasons the preacher of the gospel should study the latest and best scientific manual of biology, which is *The Elementary Principles of General Biology*, written by James Francis Abbott, Professor of Zoology in Washington University (Macmillan; 6s. 6d. net). It is divided into short, clearly expressed sections which cover the whole subject comfortably; and it is fully illustrated with ingenious and excellent drawings.

A volume of very short and very evangelical sermons has been published by Messrs. Marshall Brothers under the title of *The House of the Potter* (2s. 6d.). The author is the Rev. George Litchfield, M.A. It is said that there is little of the hortatory in the sermon of to-day; there is plenty of it in Mr. Litchfield's sermons, and it is very pressing.

The King's Crown (Marshall Brothers; 3s. 6d.) is a large book to contain only twenty-two

children's addresses. Are they too long? They are long enough; but that is not the explanation of the size of the book. Some of the addresses are divided into two parts; and then every address is illustrated by blackboard drawings. Every address is illustrated indeed by a complete blackboard occupying a separate page. It is as black as ink, and on it are the drawings in white or red or green or blue, though for the most part they are white. Thus, opposite the text, 'Put on the whole armour of God' there is a blackboard on which is represented a warrior in complete Christian armour.

What a fertile subject of study is Prayer. Yet the literature on it is neither large nor impressive. Unless it be the doctrine of the Holy Spirit there is no doctrine on which there has been so much contradictory and inconclusive writing. This is owing partly to its immediate bearing on life, and partly to its extraordinary richness.

A volume entitled *Purpose in Prayer* has been published this month (Marshall Brothers; 2s. 6d.). Its author is E. M. Bounds, who wrote a book some time ago entitled *Power through Prayer*. This is more restrained though not more original. Its style is quaint, and not always pleasing. For example: 'That the men had quit praying in Paul's time we cannot certainly affirm. They have, in the main, quit praying now. They are too busy to pray. Time and strength and every faculty are laid under tribute to money, to business, to the affairs of the world. Few men lay themselves out in great praying. The great business of praying is a hurried, petty, starved, beggarly business with most men.' Nevertheless, it is a book to be read, a book to pray over, a book to make one pray.

When you want an example of the power of prayer turn to the life of George Müller. All the writers on prayer and all the preachers turn there instinctively. It is the paramount proof of the reality of answers to prayer. But George Müller's prayers cannot properly be dissociated from George Müller's person. If he got his prayers answered it was because they were his prayers. He observed the conditions; he *was* the condition. It is therefore well that all those who desire an answer to prayer should know George Müller. A new biography has been published. Unfortunately it is written in a difficult style, the present tense

being used throughout, giving the impression of that perpetual dropping of water on a rainy day which troubled the author of Proverbs. But it contains the facts. The incidents are here, and in a detached way as if ready for quoting. And the incidents are very wonderful. Yet, as we have said, the man is more wonderful than all the incidents of his life combined. And the man is here. The title is *The Life of George Müller*, by William Henry Harding (Morgan & Scott; 6s.).

Mr. Murray has issued a new and enlarged edition of *The Psalms in Human Life*, by the Rev. Rowland E. Prothero, M.V.O., and at a very low price (2s. 6d. net). The book was originally published in 1903. This is the fourth revised edition, but it has frequently been reprinted. To this edition some general illustrations have been added, as well as more than forty illustrations of the use of the Psalms either by famous men or in famous books or on famous occasions. And even yet the resources are not exhausted.

The Rev. T. Ratcliffe Barnett is for ever singing the praises of the world he lives in. It is this world in which we also live; for his parish and his garden are part of this world. And he sings so well that ever so many people have been charmed. His latest book is all about his garden—his garden with God in it. The title is *The Winds of Dawn and Other Parables from Nature* (Nisbet; 2s. net).

The *Life of William Robertson of the Carrubber's Close Mission* has been edited by his son, the Rev. R. M. Robertson, M.A.; and the Rev. Alexander Whyte, D.D., LL.D., has written a Foreword to introduce it (Oliphant, Anderson & Ferrier; 2s. net). Almost as much as any book recently published, not forgetting Mr. Andrew Murray's books, it raises the question of the reality of special providence in prayer; and more than any recent work we have seen, it demands conversion as an experience which every man ought to go through and *know that he has done so*. The book is mostly autobiographical, but in truth Mr. Robertson was too little interested in himself and too much in Christ to write an ordinary autobiography. For the greater part he tells definite and detached experiences which he himself had, or others whom he knew had, of being

born again, and thereafter having wonderful dealings with their Lord. The stories are told with a sincerity and matter-of-fact truthfulness that make unbelief almost impossible. It is a great book; it moves one to the very roots of one's life.

Under the title of *The Mechanistic Principle and the Non-Mechanical* (Open Court; \$1.00), Dr. Paul Carus has published a volume containing five essays, the first of which gives its title to the book. The others are 'Mark Twain's Philosophy,' 'La Mettrie's View of Man as a Machine,' 'Extracts from Professor W. B. Smith's article, "Push? or Pull?"' and 'The Spirit in the Wheels: The Mechanism of the Universe as seen by a Theist.'

The third volume has been issued of the English translation of Professor Hartmann Grisar's *Luther* (Kegan Paul; 12s. net). Again one is offended at the prominence given to Luther's morality, as if it were really in question at this time of day. In every case Professor Grisar deals with stories current in Roman Catholic circles, and in nearly every case he has to give them an unqualified denial. If his thorough investigation and definite dismissal of these foul stories would bring their existence to an end one would tolerate their last record here. But that would demand that Professor Grisar's knowledge and love of truth should become more common than it is. With it all, Luther is seen in these not very friendly pages to be a great man, one of the greatest of the earth. And more than that, it is made evident that he did a necessary work. It is much to be desired that those in our own country who have lost touch with Luther and the cause he won should read this book.

How often have we been told that to seek happiness is to miss it? How often have we told it? Yet Dr. Jean Finot has written a big book all for the purpose of encouraging us to enter at once upon the search for happiness, with the assurance that if we seek it properly we shall certainly find it. Where are we to search for it? Not without but within—that is the first thing. The second is, not in cleverness but in goodness. But how is goodness to be acquired? Dr. Finot tells us that it is to be acquired by education. This is the central fact of his work. This is the contribution to thought which is most original in it. And

we must give it in his very words. 'We say innate goodness, but it is chiefly acquired. It grows and perishes in our consciences. Divine in its beauty, goodness nevertheless remains human. It would be necessary to introduce it into souls where it is lacking, and it would require developing where it is only a germ. It would need directing toward worthy subjects, and it would also need to be turned away from things which would make it lose its dignity. A course of goodness in the high schools for the practice of youthful minds! The idea seems paradoxical. The paradox is often only a truth of the future. Let us wish it to triumph. Above all, let us wish that it may find enlightened masters working for the salvation, through goodness, of youthful souls.'

Dr. Finot has the courage of his convictions. He preaches as persistently as any of us the futility of looking for happiness anywhere but in goodness. He tells everybody how ugly all other forms of endeavour are.

'One day, at a social reception, I had the misfortune of scandalising those who were present.

"A naturalist," I said to the ladies, glittering in all the brilliancy of their toilettes and their sparkling jewels, "has just discovered a singular species of animal. Both males and females have only a single anxiety: to dazzle their neighbours. They make the most comical grimaces to show the superiority of their skin or of their muzzles (*sic*). Intoxicated by these parade effects, some of them fall upon others, dealing numerous blows with their paws. Wounded and bleeding, they repeat the same performance; for the dominant characteristic of this animal is its endeavour to make itself envied by its associates, even at the cost of the great sufferings which are constantly occasioned. So they spend their lives in gratifying their vanity and suffering for it afterward."

"What is this animal's name?" I was asked in a general chorus.

"The society woman."

The book is translated and translated well, the eloquency of the original being retained with scarcely a miss, by Mary J. Safford. The title is *The Science of Happiness* (Putnams; 7s. 6d. net).

The Rev. Sidney M. Berry, who succeeded Dr. J. H. Jowett as minister of Carr's Lane Church, Birmingham, has been contributing papers on some of the Christian virtues to *The Sunday at Home*.

He has now allowed these papers to be reprinted, 'with a great deal of reluctance,' and published in a book entitled *Graces of the Christian Character* (R.T.S.; 2s. net). Those who pressed their publication in book form knew what they were doing. The very unconventionality of the chapters is their recommendation. And there is plenty of hard thinking in them too.

A good story should be well told. In *The Salvage of Men* (Revell; 3s. 6d. net) Agnes L. Palmer has fourteen good stories to tell, and they lose not a jot in the telling. The story of 'The Co-ed' is most vivid and entertaining. And then every story is of the lost found, the dead brought to life again. Even Mr. Harold Begbie cannot do better than this, and he has no better material to work with.

The Rev. B. H. Carroll, D.D., LL.D., President of Southwestern Baptist Theological Seminary, has now published the volume on *The Book of Genesis* in his series entitled 'An Interpretation of the English Bible' (Revell; 7s. 6d. net). He introduces the commentary by an account of its origin and a statement of his faith in regard to the Bible. His critical position may be gathered from this sentence: 'Now, concerning the Pentateuch—the first five books. Who is the author? Moses—except the last and connecting chapter which records the death of Moses written by the author of the book of Joshua, Joshua himself.' And with the criticism the exposition agrees.

Dora Farncomb is the author of *The Vision of His Face*, a book in which many a young woman has found life as well as literary grace. Now she issues *In the Garden with Him* (Robert Scott; 3s. 6d. net), in which the beauty of language is not less, nor the fervour of devotion. And the concentration of thought is greater. There is a more evident purpose, and it is held to throughout. The garden is the Ariadne clue. All that is suggested by a garden—beauty and fruitfulness, lilies and forget-me-nots, pruning and watering—is made use of to encourage us to the cultivation of the garden of the soul.

A new edition is published of Canon F. C. Woodhouse's book of practical religion entitled *The Life of the Soul in the World* (S.P.C.K.; 2s.

net). It is an encouragement to 'thoughtful men and women' to recognize the soul as well as the body, to give it some place in their thought and life, to be religious as well as to be, not merely to live but to live a full life. The book is divided into forty-six short chapters, each introduced by a text of Scripture and appropriate quotations from devotional writers.

The small volume on *The Meaning of the Doctrine of the Communion of Saints*, by the Rev. John C. Vawdrey, M.A., has reached a second edition (S.P.C.K.; 2s. net). The author has taken the opportunity thus offered to make his book more popular, and has translated the Greek and Latin quotations. He includes the doctrine of Prayer for the Dead, but, as the Ven. T. T. Perowne says in the Introduction, simply as the expression of his own private opinion, not as if it were one of the essential requirements and public ordinances of the Church.

A statement of *What Baptists Believe* has been made by the Rev. O. C. S. Wallace, D.D., LL.D., Pastor of the First Baptist Church in Baltimore, U.S.A. (Nashville: Sunday School Board). It

takes the form of an exposition of the New Hampshire Confession.

A book on *Social Problems in Wales* is an unlikely quarry for stimulus to the theologian. But its publication at the Office of the Student Christian Movement makes us look into it. And, behold, here are three original stimulating papers right in the heart of it on 'The Christian Philosophy of Life in its relation to the Social Problem.' One is by Principal Owen Prys of Aberystwyth, the other two are by Professor D. Miall Edwards of the Memorial College, Brecon. There is much else in the book, but each of these essays is worth what it costs (1s. net).

The Rev. James Stark, D.D., has published a pamphlet in which he offers a review of the phenomena of *Spiritualism* (Aberdeen: William Smith & Sons). Without prejudice and with much ability, Dr. Stark gives a distinctly adverse judgment. And he supports his own judgment by that of other able and unprejudiced men. The pamphlet makes excellent reading; but, more than that, it compels us to face the moral question involved.

Methods of Theological Redactors in Babylonia.

BY STEPHEN LANGDON, M.A., PH.D., READER OF ASSYRIOLOGY, OXFORD.

THE writer returns in this brief essay to a subject which seems to him of far-reaching importance in the controversy concerning the literary composition of the Hebrew Scriptures. He has discussed at length in the introduction to *The Building Inscriptions of the Neo-Babylonian Empire* and in the German edition of the same, *Neubabylonische Königsinschriften*, the methods adopted by the scribes in the time of Nebuchadnezzar. The great literary documents composed in Babylonia at that time are evidently compiled by using earlier sources; the joins of the various documents are obvious, and in many cases we possess these earlier documents also. Scribes like Ezekiel and Ezra, who lived in Babylonia, must have come into contact with the literary men of the renowned literary centres such as Sippar, Babylon, Nippur, Erech, Ur, and Larsa.

And in all these schools where grammar, history, liturgy, astronomy, and other sciences were studied, the canons of literary composition were practically identical with those followed in the composition of the Pentateuch, Kings, and notably the 'Book of the Prophet Isaiah,' as they are analyzed by the Old Testament critics. Assyriology lends the clearest support to the canons of criticism laid down by scholars of the school of Wellhausen and Driver, and it must be due to wilful misrepresentation or ignorance when Assyriology is adduced to support the contentions of a passing tradition in these matters. Undoubtedly the Old Testament critics frequently discredit the accuracy of Hebrew documents where the evidence of Assyriology is decidedly against them. But I am speaking now only of literary canons of composition.

In vol. xix. (March 1908) of THE EXPOSITORY TIMES, the writer referred to an early Sumerian hymn to Enlil, the Earth God, whose chief temple was at Nippur, and I was able to produce a redaction made nearly 2000 years later in which the theological tendency of the scribes was evident. A very large number of such redactions have now been published and edited in my *Babylonian Liturgies*, and Radau has edited a few others. In these the scribes insert whole sections from any liturgy which happens to contain passages suited to the liturgy which they are writing. To deny this would be to deny plain evidence, for in many cases we have the composition which the liturgist composed, and one or more copies of the compositions from which he borrowed; and his own philological and theological views are not infrequently represented in variant readings. I am aware that I am writing nothing new for the Assyriologists here. In our science truth has long since prevailed. But I dare say that in the new example of Babylonian redaction which I am able to give in the following lines the material will be found to be entirely new.

The British Museum possesses a tablet in perfect state of preservation, containing a hymn to the Earth God, Enlil, which was, if my interpretation be correct, sung by a choir when offerings of fruit were made on the altar of this god. This composition in classical Sumerian is largely based upon the ideas about Enlil current in the schools from 2500-2000 B.C. and has a distinct monotheistic tendency. It has been twice edited by the writer.¹ Last year Professor Zimmern published a large collection of Sumerian hymns and liturgies of the Berlin Museum, which probably come from the temple schools of Sippar and Babylon.² Among them there is fortunately a redaction of the older Enlil hymn of Nippur. The date of the Sippar redaction must be two or three centuries later than the original. The copy is almost literal for twenty-one lines, where the later liturgists omit all references to the offerings for which the hymn was really composed, and go on to the end with nine lines celebrating the attributes of Enlil; these contain the most advanced ideas

on monotheism which have been found in Cuneiform literature. Here Enlil is not only proclaimed as the only real ruler of the world, an idea which occurs in the Nippurian original, but the redactors assert that the inferior gods of his court have no real existence.

We may be in proximity to the truth in assigning the original to about 2350 B.C. and the redaction to about 1900 B.C. The lofty conceptions attained by the later schoolmen perished in the cataclysm of the Babylonian Dark Ages which now set in; the Assyrians and Babylonians in the great revival of power and culture do not appear to have regained the high standard of the classical age. But the fact which is most pertinent to our purpose is, that scribes in copying religious texts, especially those which were sung in the presence of the people, did not hesitate to change them so as to incorporate their own speculations. This of course has a particular bearing upon the transmission of Wisdom literature, but it has also a general bearing upon the whole question of the composition of the Old Testament. I offer first a translation of the Nippur hymn, and then the variant of the redaction.

1. Oh lord, who knows the fate of the land, who of himself is glorious.
2. Enlil, lord, who knows the fate of the land, who of himself is glorious.
3. Father Enlil, lord of lands.
4. Father Enlil, lord of faithful word.
5. Father Enlil, shepherd of the dark-headed people.
6. Father Enlil, of self-created vision.
7. Father Enlil, hero who directs his hosts.
8. Father Enlil, who quells the strength of rebellion.
9. Crouching wild ox, bull that rests not.
10. Enlil, herdsman of the wide earth.
11. Lord, who *clothes his hosts*, recorder of the earth.
12. Lord, who causes to abound oil for his people, milk for the newly born.
13. Lord, whose abode is the vast city of weeping.³
14. In whose chamber oracles are interpreted.
15. From the mountains of sunrise to the mountains of sunset.
16. In the world a ruler dwells not; thou (alone) rulest.
17. Oh Enlil, in the lands a queen dwells not: thy consort (alone) as queen rules.
18. Exalted one, the rainstorms of heaven and the waters of earth are caused by thee.
19. Enlil, the staff of the gods is granted by thee.

¹ The text will be found in *Cuneiform Texts of the British Museum*, vol. xv. pl. 10, and my last edition of *Sumerian and Babylonian Psalms*, pp. 276-79.

² Heinrich Zimmern, *Sumerische Kultlieder aus altbabylonischer Zeit*.

³ The dead were supposed to descend to the interior of the earth, there to pass a sorrowful existence for ever. This abode in the earth was naturally in the sphere of the Earth God.

20. Father Enlil, master who causes the plants to grow,
thou art; master who causes the grain to grow, thou
art.
21. Enlil, thy splendour warms the fish of the sea.
22. It fills the hearts of the birds of heaven and the fish of
the sea.
23. Father Enlil, with song grandly I come to thee; gifts in
a basket I pour out to thee.
24. Oh lord of the land, ruler of the habitations, I come to
thee; to offer a basket (of offerings).
25. Father Enlil, the pre-eminent, the rebellious head thou
hast crushed.

The redaction copies lines 1-8 literally. For 9-14 it has two lines of different content, and not complete on the Berlin copy. Lines 15-21 are copied with slight and unimportant variants. Lines 22-25 are replaced by the following lines:—

The lord of the earth owns no guide.

Enlil of the earth owns no guide.

Oh lord, thy infancy was not.

Oh Enlil, thy infancy was not.

The lord, great priest-king, lord of the regions,¹ verily exists
not.

Thy great . . . mighty scribe of high heaven,¹ verily exists
not.

Thy great minister, Enlilzida,¹ verily exists not.

We have, here, an example of a redaction made not by joining two or more older sources together, but by altering an older source so as to conform to the ideas of a new school of theology. Both methods were permitted in all periods, and, in fact, compilations largely replaced original composition in the later periods.

¹ A title of one of the inferior gods.

In the Study.

MR. DAN CRAWFORD, F.R.G.S., the author of *Thinking Black*, is pretty sure of a reading whatever he now writes. He writes a volume of sermons. He writes it in three parts—Book i. Lord's Supper Reveries; Book ii. Apostolic Christianity; Book iii. Mission Studies. It is called *Thirsting after God, and other Bible Readings* (Morgan & Scott; 3s. 6d. net). There is no better way of opening up its treasures than by quoting one of the Readings:—

PRIVATELY.

A ONE-WORD BIBLE STUDY.

Mark vi. 32; Matt. xxiv. 3.

Glancing at the New Testament, we see this adverb in close and almost sole association with two significant nouns—'mountain' and 'desert.' There, on 'the high mountain apart,' or in 'the desert place,' He appoints the trysting-place with the saints. Surely here is a holy hint that God embraces the extremes of life. This double trysting-place of mountain and desert is His own royal rebuke to the old lie that 'The Lord is God of the hills, but He is not God of the valleys.'

I.

Watch Mark's first use of the word. The sentones have come back to the Sender. Where the word of the King had gone there had been power,

and they who had seen much of man must now see much of the Master. So to the desert they must go—to Christ's retreat from the strife of tongues. That place of His Temptation is to be the place of their rest; where the Christ was with the wild beasts, even there He gathers the lambs of His flock for rest (Heb. iv. 9).

'God hath His deserts broad and brown—

A solitude—a sea of sand,

Where He doth let heaven's curtain down,

Unknit by His Almighty hand.'

To the desert, then, by ship they go; but as though to mock the idea of hermitic solitude, the crowd take the short cut by land, and lo, the desert is no longer desert!

What then? What, indeed, if not a feast, a table in the wilderness? He who was forty days and nights in the wilderness without bread, will not let them go hungry an hour. For this invitation to come apart shows that Christ had resolved to feast them bountifully in the desert. They, who had no 'leisure so much as to eat,' must come apart to rest, and the resting consists in the feasting and the giving others to feast. Here, then, the Master teaches them the double lesson, that while to be apart privately is the soul's deepest need, it is no easy thing in this desert of life to get apart with Him.

Moral: How many a short cut the world knows, by which to invade our calm of soul!

II.

But the Teacher must finish the lesson. He is the perfect Teacher, because He perfectly lives His own homily. Not even the apostles may break into His privacy. Disbanding the ranks of hundreds and ranks of fifties, He sends them away back again to the bustle of their towns, and even His own He constrains to depart in the ship to the other side. For He who so suffered this interruption of the desert-rest must needs show them how much to be prized above all life's prizes is aloneness with God. There, jutting up into the blue sky is God's mountain, and what the desert denied Him of solitude the mountain afforded. 'He went up into a mountain privately to pray.' Here, then, He teaches where this word 'privately' first leads us. Not to the united prayer of saints, but to life's holiest of all-lone prayer on the lone mountain.

'God hath His mountains bleak and bare,
Where He doth bid us rest awhile;
Craggs where we breathe a purer air,
Lone peaks that catch the day's first smile.'

Moral: By every legitimate human contrivance we have to 'set bounds about' this holy mount of ours, that the people draw not thither.

III.

The next 'privately' is still the mountain; yea, a high mountain, and Christ on it with only three, and not twelve, of His own. He does not go where they may not come, and He would thus lead them into His own way of living life. They must know Him on the mountain as they could never know Him in the desert. 'He bringeth them up into a high mountain' privately, and was transfigured before, alas, not them all, only three, and so suggestively three too! Here is Divine irony indeed. For in all ages, not even in the ratio of three in twelve, has Christ been a transfigured Christ to His own.

Moral: How few Robert M'Cheynes and George Müllers there are!

IV.

Pursuing the track of this adverb, we see unity of design, and find ourselves among the same

apostles who come 'privately' to their Lord with the powerless query: 'Why could we not cast him out?' 'We' is emphatic; for who are these, if not those who come back rejoicing that even the devils are subject to them? 'We, oh, we! Where is our old-time power?' What a private affair this is! How often we publicly lament our impotence when the remedy is all in our private life. The question they ask in secret is, however, answered by Christ on the housetops for the Church in all ages to hear: 'Because of your unbelief.' Ah, no wonder the power is lost! Power means publicity as to its exercise, and as night wars with day, so publicity wars with privacy.

Moral: How common the swing of the pendulum from power to poverty!

V.

And granted the power bestowed, what so necessary as the last use of our adverb? There are about to be left on this earth the chosen custodians of Christ's truth. From their lips and pens will come anon the Divine 'form of sound words,' and they, in turn, will transmit the same as a Divine unit to faithful men who will be able also to teach others. How necessary then for them, as for all of us, to spurn human creeds, and approach Christ privately on the matter of His own teaching. 'The disciples came unto Him privately, saying, Tell us when these things shall be.' Not to particularize prophecy (though well we might), how little, indeed, is Christ permitted to preach His own truth privately to His own! Nay, He is not spicy enough for itching ears, and the public ministry of the Word often supersedes such private Divine tuition as He loves to give. Yet as now, so in all ages, the greatest need is to be in private audience of our God, that the good Word of promise may be fulfilled in us: 'They shall be taught of God.'

It was only Paul for the desert and the desert for Paul that saved the Faith from black havoc while yet in its infancy. There in the desert, far from the madding crowd, not only of sinners but of saints, God needs Paul as Paul needs God. Yes, and the saints of the madding crowd need Paul too. Even in this holy matter of getting alone with God, he must supply their lack of service. Paul was allured into Arabia with the promise: 'They shall be all taught of God.' Did he regret going? See him emerging from it all

with a shining face and listen to his shout: 'Who teacheth like Thee!'

Moral: It is written: 'They shall be all taught of God.'

Virginibus Puerisque.

The Rev. H. W. Shrewsbury is one of the few truly gifted preachers to children. There is not an address in his new volume, *The Golden Snuffers* (Kelly; 1s. 6d. net), which misses the mark. One of them is called

'Stubs and Reeds.'

'I feared the people, and obeyed their voice' (1 S 15²⁴).

'We ought to obey God rather than men' (Ac 5²⁹).

'I don't know,' said a mother, 'what to do with my lad. He is as stubborn as any donkey.' I wonder, my young friends, whether your fathers and mothers have ever said the same thing of any of you. Ah, you smile! So some of you have a little bit of the donkey in you. Well, take courage. Stubbornness is often a very bad thing, but it is also often a very good thing. In itself it is a very fine quality, and those of you who possess it may thank God for it, if you know how to use it. It is bad when a donkey refuses to move through mere stupidity. But it was splendid stubbornness when Balaam's ass stood stock-still, because it saw better than its master an angel in the way with a drawn sword. The two texts I have chosen for you are each of them the words of a stubborn man, but Saul was stubborn in doing wrong because he was afraid of the people, and Peter was stubborn in doing right because he feared only God. Read the two chapters, 1 Samuel 15 and Acts 5, carefully, and notice how Saul was obstinate, in spite of repeated warnings, in disobeying God, and how Peter was obstinate, in spite of repeated threatenings, in obeying God, and you will understand what I mean when I say that stubbornness is either a bad thing or a good thing according to the use we make of it.

If you look in your dictionary you will find that stubbornness comes from a good old English word, not much used now, stub, meaning the stump of a tree. The branches have long since been broken off by the wind, and the trunk has been cut down to within a few feet of the ground, but how stiff and sturdy that stub stands! The fiercest gales cannot shake it. There it remains year after year, and defies the worst weather. And as you think of

these sturdy stubs you will perhaps call to mind another stubborn man mentioned by Jesus. He spoke in words of the highest praise about him, and said to the people, 'What went ye out into the wilderness to see? A reed shaken with the wind?' They went out into the wilderness to see John the Baptist, and they found that, instead of being like a reed swayed in any direction by the breezes of men's blame or praise, he was a stub. Yes, but John was a reed when the breath of God's Spirit touched him. And this is just the difference between men like Saul and men like John and Peter. Saul was a reed when the people spoke, and a stub when God spoke. 'I have transgressed the commandment of the Lord,' he says, 'because I feared the people and obeyed their voice.' John and Peter were stubs when the people spoke, and reeds when God spoke. 'Did we not straitly command you,' said the high priest to Peter and the Apostles, 'that ye should not teach in this name?' And Peter replied, 'We ought to obey God rather than men.' So they got a good beating. And what then? Why, they showed themselves to be real stubs, for directly they were set at liberty, 'they ceased not to teach and preach Jesus Christ.' This is what I want you to get firmly fixed in your minds. If you are obstinate like Saul in doing what you like, your stubbornness will be your ruin as it was his. If you are obstinate in doing what God wills, your stubbornness, like Peter's, will have splendid results.

So let me add a few words about this sanctified stubbornness. I would have you, my young friends, stubborn in two ways, stubborn in going right ahead when God points out the way, however many difficulties you have to face; and stubborn in refusing to move or to turn aside however many temptations lure you, when God puts up His danger signal. Let your word be ON, and when you are tempted to turn aside, read the word the other way about and say NO. Perhaps these lines will help you to remember:

That lad is bound to reach the top,

His progress no rebuffs can stop,

Who makes his motto ON:

Who, when besought to turn astray,

Just reads his motto backward way,

And turns his ON to NO:

This lad, though poor as some church mouse,

May some day dwell in his own house,

And drive his car also.

And that reminds me of a cheering sight I saw one day. A large crowd had gathered in front of a new church for the opening ceremony, when a gentleman drove up in a fine turn-out—a beautiful dog-cart, a lovely, well-groomed, high-mettled horse, and harness of the best. ‘That’s a splendid animal you’ve got,’ I said. ‘Yes,’ he replied, ‘there isn’t a better horse on the road. I call him Temperance.’ ‘Temperance!’ I said; ‘that’s a curious name for a horse.’ ‘Well,’ he said, ‘it’s this way. I used to be a hard drinker. I never could say No to a glass. [He was a reed then, swayed by false friends.] But I was always passionately fond of horses, and I always longed to have one of my own. Well, I got converted. Then I gave up the drink. It was a hard struggle at first, but I stuck to it. [He was becoming a stub, you see.] Soon my health and my prospects improved. I made money, and saved money, until at last I was able to buy this turn-out, and so I called the horse Temperance, because I owed everything to the Temperance cause.’ That was the outcome of sanctified stubbornness.

And you will need this stubbornness in your daily work. Success in life depends largely upon doing the same tasks over and over again, without wearying, until practice makes perfect. I was shown once the report of a governess upon a child’s work. The marks were not high in some subjects, but at the bottom of the report was the phrase, ‘Stickability good.’ There was a great deal wrapped up in that word ‘stickability.’ It meant stubbornness in tackling early difficulties, and in later years that stubbornness won many successes. Think of the wonderful stubbornness of those tireless little creatures, the bees. It has been calculated that to collect one pound of honey from clover, 3,750,000 visits must be made to 62,000 heads of clover. There, indeed, is a splendid example for you of ‘stickability.’ If you do your daily work after that fashion success is certain.

To finish, I will tell you of two splendidly stubborn girls.

A young people’s service was being held in a large town Sunday school on Children’s Day. The hymn ‘Stand up for Jesus’ was given out. The speaker asked the young people to remain seated, and appealed to those who were prepared to take their stand for Christ to rise in their places whilst the hymn was being sung. At the close no one

had risen. A teacher stepped up to the speaker. ‘Brother,’ he said, ‘give the last verse out again, and repeat the invitation. I am sure some of them want to decide, but they are afraid to stand up.’ The invitation was given again. Whilst the verse was being sung, a girl of sixteen, we will call her Hannah, tried to rise. Her companions on either side seized her dress and tried to hold her down. But Hannah was gloriously obstinate. She wrenched herself free, and stood up. Immediately another girl followed her example, then others, boys and girls, until fifty young people, senior scholars and teachers, were standing up, and the result of that afternoon’s service was a complete change for the better in the character of that school, and a life-long blessing to those young people. And it was just Hannah’s splendid stubbornness that broke through the ice, and led on to those results.

At an anniversary gathering several of the Sunday scholars had prepared recitations. Presently it was Mary’s turn. She was only a young girl, and the room was crowded. She had taken such pains over her recitation, and repeated it to herself many a time. But when she felt that the eyes of all those people were turned upon her, her brain seemed to reel, and after the first two lines she could not recall another word. With flushed cheek and tears in her eyes she went back to her place. In a few minutes the lines all came back to her. Meanwhile other children had been called to the front, and Mary’s chance seemed to have gone. But she was a plucky girl. Shyly she edged her way round to the superintendent. ‘Please, sir,’ she said, ‘I’ve remembered my piece. May I try again?’ So at the first opportunity Mary was recalled. In the audience sat a man who was a sad drunkard. Often he had promised to reform, but always in vain. But when he saw Mary come back to attempt her recitation again, tears came into his eyes. ‘Eh! but she’s a brave lassie,’ he said to himself, ‘and if she succeeds, I’ll have one more try.’ He fixed his gaze intently upon her. Mary gave a great gulp. For one moment everything seemed to swim before her eyes, and she thought the lines had gone from her again. Then by a great effort she recovered herself. As she proceeded, the man followed her with keenest attention. ‘If she breaks down, I’m done for,’ he told himself. But Mary did not break down. The splendid stubbornness of her obstinate dis-

position came to her help, and she went through her recitation perfectly. The drunkard went straight from the meeting and signed the pledge. It was a hard struggle to keep it, but he remembered Mary's pluck and persevered. Weeks later, when he had gained the mastery over himself, he visited the school. He told the children what Mary's example had done for him, and he presented to her a beautiful book as a memento.

So now, my young friends, if any of you should happen to be obstinate as donkeys, don't let that fact in itself trouble you. But if, like Saul, you have been obstinate in doing wrong, turn your obstinacy in another direction, and become, like Peter, stubborn servants of Jesus Christ, and great will be your reward.

The Snowdrop.

BY THE REV. F. C. HOGGARTH, B.A., GIRVAN.

Mr. Ruskin rather strangely put the snowdrop last in order of his liking, in his list of flowers. He thought it had an unfair advantage, like a boy who secures a long start in a race.

In setting it last, however, he gave the other flowers an unfair advantage, for no matter when the snowdrop bloomed it would be a favourite. We must not refuse honour to whom honour is due.

There are one or two reasons why this 'wee' flower deserves special honour.

I. First of all it is so *thoughtful*.

Most flowers live from hand to mouth. They have to wait each year until they have gathered enough material before they flower. The bulb flowers, however, such as the snowdrop, crocus, and Wordsworth's favourite 'lesser Celandine,' store up their material from year to year. They are little 'capitalists.' It is as if they saw ahead the long stretch of dark days when Nature is all cold and dead. And so instead of coming when all the flowers appear, they prepare to come just when we are in most need.

Such thoughtfulness is very precious, for *when* we do things is nearly as important in life as *what* we do.

'A word in season how good it is.' And how good it is to be ready with some warm token of love when the frosts are about and the days are dark.

II. The snowdrop is also *hopeful*.

In olden days before there were post or telegraph offices, heralds were employed and

were held in great honour. Often it was possible to know the nature of the message by the colour of their dress. If a herald was in black, men expected sad news; if in white, then the news was sure to be good.

These flowers are 'angels of hope' with good news. Like the angel that Pandora found in her box when all the little troubles had flown, these also tell of better days. The frosts may yet linger and the days remain dark, but *Spring*—with its flowers and its songs—is coming.

To the old especially is their message sweet. It is the promise of yet another spring, after the dreary threatenings of winter, and one aged friend of mine buys each year the first bunch of snowdrops he sees.

It would greatly cheer the old if children would carry to them some of these white messengers of Hope.

III. Then these first flowers are very *brave*.

The oak tree in the forest defies the storm and so does the frail flower. Before the buds on the trees dare to peep out of their little brown coats, the snowdrop comes right out of doors and stands and grows in the teeth of the wind and the cold. We ought to take off our caps to him for his courage. For that reason alone he must not have the last place in our list of flowers.

There was a show some years ago on the Continent at which there were blooms of almost every variety, large and rich and fragrant, cultured with infinite care. Yet the flowers that were most prized were not these 'children of fortune,' but the tiny storm flowers that had grown high up on the Alps where Nature is very fierce. The little delicate Edelweiss was crowned the queen of the flowers, for she stays and conquers and beautifies the places from which all others have fled; and so does the snowdrop.

'Children,' say the Arabs, 'are the flowers of the world,' and we might pray to be like one of these little ones—thoughtful and hopeful and brave.

Cura Curarum.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

'The bulk of sermons in a parish church must necessarily be of the nature of instruction and exposition; people get sick of exhortations and appeals, and long for facts. There are indeed

churches where large and admiring congregations are kept together by other means—by showy music and the like, but it is not a sight to gladden the heart. This is not Christianity.’—MASON’S *Ministry of Conversion*.

‘The beginning of the sermon should instruct those who listen; the latter part should move their hearts.’—ST. FRANCIS DE SALES.

‘That preacher knows enough who does not try to appear to know more than he really knows. If we are unable to speak feelingly of the mystery of the Trinity, it is better not to attempt it. If we are not sufficiently learned to explain St. John’s, “In the beginning was the Word,” let us leave it alone. There are many other practical points to be taken, and we need not attempt everything.’—ST. FRANCIS DE SALES.

‘There are truths we must say to all, and truths we should say to some, and there are truths which we can only tell to those who ask.’—FORSYTH’S *Positive Preaching*.

‘I should like to say that in my humble judgment the demand for short sermons on the part of Christian people is one of the most fatal influences at work to destroy preaching in the true sense of the word.’—FORSYTH’S *Positive Preaching*.

‘All sermons are better short than long.’—ST. FRANCIS DE SALES.

‘It is not shorter sermons men want so much as better sermons. That the preacher should grip his hearers and carry them with him, *that* is the

essential thing. Within reasonable limits the longer he can do so the better, but when he has ceased to do so the sooner he stops the better.’—ANONYMOUS.

‘St. Francis generally approved of short sermons, saying that length is the greatest fault of preachers in our day. Believe me, he would say, I speak from long experience. The more you say, the less people will remember, and the less you say, the more they will profit. Those who load their hearers’ memory destroy it. . . . When a discourse is too long, the end makes one forget the middle, and the middle puts out the beginning. Indifferent preachers are bearable if they are brief, but even good preachers become intolerable when they are lengthy. Depend upon it there is no more detestable quality a preacher can possess than tediousness. A little well said and earnestly inculcated is the most effective kind of preaching. Never heed those fastidious judges who are annoyed by the repetition of great truths. He who would work iron must hammer it over and over again. Francis used to say that the painter is never weary of touching up his canvas.’—BISHOP OF BELLAY.

‘The art of preaching is to say but little, and that well and with confidence. You must thoroughly love what you teach and believe what you say. The sovereign art is to be artless. Our sermons should be kindled not with vehement gesticulations or an excited voice, but with inward devotion. They should come from the heart rather than the lips. Say what men will it is the heart which speaks to hearts, whereas the tongue reaches no further than men’s ears.’—ST. FRANCIS DE SALES.

The Early Development of Mohammedanism.¹

BY ALPHONSE MINGANA, D.D., CAMBRIDGE.

THE Laudian Professor of Arabic, in the University of Oxford, is continuing the series of his compositions on the widely spread Islamic beliefs, habits, and historical traditions. The book, adorned with the above title, follows two similar books:

¹ Professor D. S. Margoliouth, *The Early Development of Mohammedanism* (Williams & Norgate, London. 6s. net).

Mohammedanism, and *Mohammed and the Rise of Islam*. We earnestly hope that this instructive and substantial triad is not the last that we are to receive from the prolific pen of the author.

The new book is formed of a course of eight lectures that Professor Margoliouth delivered, in May and June 1913, in the University of London,

at the request of the Hibbert Trustees. The title of the lectures demonstrates how logical is the order followed by the learned writer, who takes Mohammedanism at its very basis, and conducts it to its culminant philosophical system, a system that so vehemently shook mediæval Europe. I. 'The Coran as the Basis of Islam.' II. 'The same continued.' III. 'The Legal Supplement.' IV. 'The Status of the Tolerated Cults.' V. 'The Development of Mohammedan Ethics.' VI. 'Asceticism leading to Pantheism.' VII. 'The Philosophical Supplement.' VIII. 'The Historical Supplement.'

In the first two lectures the author keeps, in a very happy way, a *juste milieu* between the too categorical opinion of Von Hammer and his school, and that of some old Christian writers who, puzzled to explain many points dealing with the Coran, were fond of tossing their readers into the darkest mist of legendary tales.

I regret that I have been unable to avail myself of these two excellent lectures for my Introduction to a study of some Surahs of the Coran, which have been happily found in one of Dr. Agnes S. Lewis's palimpsests, and which will soon be in circulation. But I am glad to find on p. 33 the same conclusion that I reached myself: 'The greater part of the collection (of the Coran) is likely to have been delivered orally. . . . Elsewhere it is hard to say to what extent MSS. materials were employed.' It seems, however, that some long historical narrations dealing with Biblical facts, such as the story of Joseph, the Birth of Christ, etc., might have reached Zaid Ibn Thâbit, the compiler of the Coran, by a Scriptural channel. The only use that I could make of this book was a short reference.

We observe with regret that several books written in our own day, and dealing with such a delicate matter, are more or less full of plagiarisms; and a serious man is often embarrassed to find in them any fresh personal view of the current theme. It is therefore refreshing to see a first-rate scholar, like Professor Margoliouth, who always has in his works a note of originality, and whose books, however popular, and enlivened by a vein of humour which makes them eminently readable, are more than useful to the greatest specialist. In this respect the present book is even better than the previous ones. A glance at the sources perused by the author shows this; and the best Arabist

must own that lucubrations from Muḥasibî, Niffârî, and Ibn 'Asakir are not in every library.

By his long experience about everything concerning the Near East, and by his accurate knowledge of Hebrew, Aramæo-Syriac, and especially Arabic, nay, even classic Persian, Professor Margoliouth will doubtless play in the United Kingdom the same rôle as that played by Noeldeke in Continental Europe. The learned Professor is sure, then, to find a warm welcome from every serious Orientalist for his disinterested method of work.

We believe that it was for the sake of conciseness that the author did not enter into some piquant details which would have interested many readers. We wish that he had laid more stress, for instance, in Lecture V. on the fact that Sufism is not a mere Mohammedan invention, but an outcome of the philosophy of many an Iranian and Semitic thinker. Several years before the rise of Islam, philosophers of the Vedanta school had laid the foundations of a system of doctrine which Mohammedan believers had only to adapt, sometimes awkwardly, to the Coranic legislation. On the other hand, the celebrated Christian sect of the Messalians (Syriac V., Mṣalliané), which so strangely affected the Eastern Church for many centuries, may truly be regarded as a mint of theories which often exercised the idealistic mind of some Mohammedans. Can we neglect, too, the strong Israelite current which bifurcated into the different streams of Essenism? We should like, then, to have in another lecture of Professor Margoliouth's more information about this capital point. The famous Mazdak, though mentioned on p. 141, is simply put into the mould of an *obiter dictum*, and he is not presented as having been a mere disciple to some teacher of higher mental subtleties.

The pages which seem to have required the greatest amount of time and deep study are those devoted to Lecture VI. Professor Margoliouth argues from the ground of Islamic asceticism and Sufism, and steps gradually forward to a logical theory of a strict pantheism, more accentuated, perhaps, in some Neo-Persian writings. There is a curious coincidence here: the old Greco-Roman and Semito-Aryan pantheistic system was so widely spread in the land of pre-classic empires, that even Christian circles could count well-known writers as influenced by this spirit; and Stephen Bar Šudaili is not a despicable instance in the history of the

evolution of Eastern thought. Nothing is more natural for a Semitic mind, deeply religious and fond of the supernatural, than to find God everywhere; an accentuated absolutism of the Deity is, in several Oriental writers, a mitigated pantheism.

Once this too accentuated notion of Deity admitted, the step to Lecture VII., 'The Philosophical Supplement,' becomes natural. In an Eastern conception, God is the omnipotent master of everything; but does this 'Everything' include even the tangled notion of Evil? This insoluble question exhausted the intellectual faculties of several thinkers. Some scholars of the old Mazdaism, better known to us through Zoroaster (Zaradošt), seem to have been so rash as to admit an Evil Principle, perhaps as eternal as the Deity itself, which had directly created evil things. Some others, represented in a later generation by the Eastern Gnostics, especially by the famous Bardesanes, recoiled from this misleading concept of two Deities: The Almighty, the Semitic Elu, Elohim, Alaha or Allah is one, they said, and Evil, physical or moral, is only an accident happening after a previous permission of the Deity, who had ordered all the elements to be directed by 'Fatum,' which the old Iranians call 'Wind of Fortune' (Rozgâr).

When the notion of Evil as being, not a specific entity, but merely a defect of good, appeared in the pulpits of the mediæval scholastic Doctors, this first concept vanished of itself. Here the

following sentence of the author finds a good place: 'Yet that Islamic authors added nothing to Greek philosophy seems also to be attested, since when once Western Europe had recovered the Greek originals, it discarded for good the Arabic intermediaries' (p. 229). The main philosophical and somewhat fatalistic schools of Islam are studied in this chapter, and we owe to the author some attractive and often fresh data about the Qadaris, the Mu'tazilis, the Kharijis, etc., who were about to pull down the simple and unshakable Coranic bulwark.

In a more concrete ground, that is, in Lectures III. and IV., 'The Legal Supplement' and 'The Status of the Tolerated Cults,' the erudition of the writer, in Arabic literature, is indeed admirable. Unfortunately, the space reserved to our review does not permit us to occupy ourselves with details, but it is sufficient to state that all points dealing with the minutiae of the Coranic and post-Coranic prescriptions are presented in such a steady way and on such a large scale that the book may be pronounced indispensable to every amateur in the study of Mohammedan religious habits and authorities.

On behalf of every serious Orientalist, we should gladly expect some other publications of this kind, and thank the sagacity of a scholar who is able to write so perfectly and so magisterially on subjects whose study requires a lifetime even on the part of Mohammedan theologians.

Contributions and Comments.

Matthew xvii. 20.

HAS ὡς κόκκον σινάπεως a quantitative or a qualitative meaning? The former is the almost universal opinion, and Dr. Moffatt, in his new translation, renders the passage 'if you had faith the *size* of a grain of mustard seed.' The R.V. leaves the question open, as Jesus Himself does. If, however, we accept ἀληγοπιστίαν (R.V.) instead of ἀπιστίαν (A.V.), in the preceding clause it would appear that a qualitative rather than a quantitative meaning is suggested; for the disciples had a little faith already and it would have been infinitesimal indeed if it were less than that symbolized by a grain of mustard seed. Such an interpretation is further

confirmed by the nature of the mustard seed itself. This is not only tiny, but it responds more quickly and completely to the forces of nature than any other. If placed in a suitable soil and in other conditions favourable to growth it will burst its outer covering and begin to sprout in two or three days after being planted; and in proportion to the size of the seed the plant is larger than any other. May not the meaning of the words therefore be: 'If ye have faith as quickly and fully responsive to the forces of the spiritual realm as the mustard seed is to the forces of nature, ye shall say to this mountain,' etc.?

E. OMAR PEARSON.

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The Book of Enoch.

EVERYTHING that helps in the elucidation of the Book of Enoch helps to our understanding of Christ and the New Testament. In Dr. Charles' recent publication, *The Apocrypha and Pseudepigraphia of the Old Testament*, he says of chapter 42 of Enoch: 'A fragment out of connection with its present context. Where it should come I do not know.' Might I suggest that this little hymn to Wisdom fits in as a sort of keynote to chapter 49, which sings of 'The Power and Wisdom of the Elect One'? Chapter 42 ends with the description of Wisdom, 'As rain in the desert, And dew on a thirsty land.' Chapter 49 commences, 'For wisdom is poured out like water, And glory faileth not before him for evermore.'

I do not deny there is a digressive tendency in the fragment that probably started it on its wanderings; but in this niche alone, so far as I can see, is it able to look a bit at home in this Book of Enoch.

ARTHUR J. PROWSE.

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The Word 'Testament' in Heb. ix.

MAY I suggest a translation of He 9¹⁵⁻¹⁸ which escapes the apparent confusion of reasoning as read in our English Versions?

Probably I am not the first to do so, but I have not found it in any commentary to which I have had access. The idea of a testament, Roman or modern, in the sense of a 'will,' was so alien to Jewish law and Jewish thought that it would seem entirely out of the field of apostolic teaching; and especially in a writing so thoroughly Jewish as the Epistle to the Hebrews. The word בְּרִית, I believe, in the Old Testament, never in the slightest degree connotes the idea of a 'will.'

I would therefore submit such a translation as this:

(¹⁵) 'And on this account He is a Mediator of a New Covenant, in order that, death having taken place for the redemption of the transgressions under the first Covenant, they who have been called may receive the promise of the inheritance of the world to come (αἰωνίου). (¹⁶) For where there is a Covenant it is necessary that the death of the Covenant-ratifier should be brought about. (¹⁷) For it is over dead bodies that a Covenant [be-

comes] firm, since it is never valid while the Covenant-ratifier is alive. (¹⁸) Whence it was that not even the first Covenant was inaugurated without blood.'

This construction takes the participles διαθεμένον, διαθέντος, to apply to the animal slain, in the blood of which the Covenant is made sure. The question may be asked, 'Is this good grammar, or good lexicography?' I would meet it by another: 'Is not the violence (if any) done to either a trifle compared with the violence done to clearness of reasoning, and to probability, by the introduction of the idea of a testamentary disposition?'

T. H. GUEST.

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2 Kings xix. 35 (Is. xxxvii. 36) and Herodotus, ii. 141.

IN Hastings' *Dictionary of the Bible*, vol. ii. p. 513, Professor W. Emery Barnes says that 'the strange tradition with which Herodotus explains the retreat of "Sancharibus, king of the Arabians and of the Assyrians," from the frontiers of Egypt, supports as far as it goes the Biblical account.'

May not the narrative of Herodotus, when read in the light of recent medical research among tropical diseases, contain a very clear indication of the means by which 'the angel of the Lord smote in the camp of the Assyrians an hundred fourscore and five thousand'? Herodotus says: 'He encamped in Pelusium, for here the entrance (into Egypt) is; but . . . a number of field mice, pouring in . . . devoured their quivers and their bows, and moreover, the handles of their shields, so that on the next day, when they fled bereft of their arms, many of them fell.'

This naturally recalls the fact (1 S 6^{4, 5, 11}) that the Philistines of Ekron, some centuries before, sent back with the ark 'five golden tumours and five golden mice—that mar the land.'

The *Bacillus pestis*, or microbe of the bubonic plague, was discovered at Hong-Kong by Kitasato in 1894, and has been carefully studied by many investigators since. As far as India, Hong-Kong, and Shanghai are concerned, the one source of infection seems to be from plague-diseased fleas carried by rats. Through the exertions of the Health Department, Shanghai, of late years (and

the Chinese journals of that Settlement) most of the Chinese of that region, to say nothing of European residents, are well informed as to the connexion between rats and bubonic plague.

We have been accustomed to read that the earliest notice of the bubonic plague dates from the second century B.C. But with this record of Herodotus before us, we may be disposed to find at least two earlier instances of that plague in the Old Testament.

W. ARTHUR CORNABY.

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Luke vii. 6, 7.

THE characteristic Oriental expression of humility is noteworthy. 'I am not worthy that thou shouldest come under my roof' is a phrase indicating unfitness, probably as a Gentile, to entertain the Great Physician. That would have been a very high honour in a region where the grace of hospitality was practised, and the entertainment of a spiritual guide was deemed a rich privilege.

'Wherefore neither thought I myself worthy to come unto thee,' said the centurion in his message, revealing the depth of his humility. Even to appear in person before the Master was too great a boon. He was satisfied to be represented by his Jewish friends.

R. H. WRAY.

Hebburn-on-Tyne.

The Loss of the Gadarene Swine.

THERE are few more interesting problems in the Triple Tradition than those that concern the healing of the demoniac referred to in Mt 8²⁸⁻³⁴, Mk 5¹⁻²⁰, Lk 8²⁶⁻³⁹. Until these narratives are closely examined, there may exist a prejudice against them and a feeling that the Gospel story would gain by their excision. Probably, however, most students will endorse the verdict of the late Dr. Salmon: 'The more I study the Gospels the more convinced I am that we have in them contemporaneous history. . . . There is much in this narrative (the Gadarene) which I consider must be accepted as historically true by any candid inquirer, whether he believes in the possibility of miracle or not' (*The Human Element in the Gospels*, pp. 274-5). Similar testimony is given by Dr. Alexander in his very skilful reconstruction of the incident from the

medical as well as from the critical point of view (*Demonic Possession in the N.T.*, p. 76). Most of the difficulties may now be regarded as cleared away, and the only considerable loss involved in this process is that Matthew's plural form of the story — 'there met him *two* possessed with devils' — has to be abandoned. The one serious objection which remains is the so-called 'moral difficulty.' 'Everything that I know of law and justice,' said Huxley, 'convinces me that the wanton destruction of other people's property is a misdemeanour of evil example.' It is with that difficulty this note is concerned.

One of the fullest treatments of the subject is that of Dr. Plummer in the *International St. Luke* (pp. 228-9). But nothing that is there said is quite satisfactory. Godet's dictum, endorsed by Dr. Plummer, that 'the power to execute the sentence guarantees the right of the judge,' and Dr. Salmon's remark, 'We might as well bring an indictment against Providence for having permitted a Highland shepherd to lose a large number of lambs in a winter snowstorm' (*op. cit.* p. 275), are both fundamentally unsound: for the Incarnation is not the Incarnation either of Omnipotence or of Providence, and this is a case where most surely the lines of Whittier apply,

'But nothing can be good in Him
Which evil is in me.'

Dr. Alexander certainly lightens the difficulty by showing that the narratives themselves contain interpretations of our Lord's action which go beyond what He actually said and did. The word of Jesus was first of all a simple command to the evil spirit to come out of the possessed man, and then, finally, it was but a single word, *ὑπάγετε*, 'Begone!' (Mt 8³²). Dr. Alexander is surely quite justified when he affirms, 'Neither direction to enter the swine, nor permission to do so . . . can be thought of here' (*op. cit.* p. 206). There remains, however, the fact of the loss of the owners as arising indirectly out of the cure. And this part of the story must be regarded as of equal historic value with the main incident. In any similar circumstances would not a claim for compensation quite properly arise?

Obviously the whole thing happened in a very few moments. The information is fragmentary, and no very clear estimate of the owners' loss can be made. It may be observed, however, *first*, that the market price of swine in a country where at

least half the population (the Jewish half) had no use for such animals cannot have been great. *Secondly*, the entire countryside was undoubtedly benefited by the cure effected. This is a very important consideration. The record of the demoniac was extremely bad. He had been 'often bound with fetters and chains' (Mk 5⁴). Now these repeated endeavours to abridge his liberty would not have been made if he had been harmless. The Syrian tendency to regard insane men as holy, or inspired, would have precluded such indignity. It is practically certain, therefore, that he had destroyed property before. This herd of swine may not have been the first herd that had been driven into the sea by his frantic mania. Indeed, the final feeling of the owners of the herd may have been one of thankfulness that the hill-sides were at last made safe for all live stock. Then, too, the change effected in the man was a personal gain for every one belonging to the locality. Matthew's statement that previously, 'no man could pass by that way' (8²⁸) is only a confirmation of what the older narrative in Mark would lead us to suppose. Thus for herdsmen and others having duties or occasions of travelling about those places the boon was great. And in this general public benefit we may fitly surmise the owners of the herd were sharers and found a real compensation for their loss. This general conclusion is not affected by the request of the people that Jesus should depart from their borders. Obviously it was the sense of the supernatural (cf. Lk 5⁸), rather than a fear of any further loss, that animated them.

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'The Disciple known to the High Priest.'

IN his *Miscellanea Evangelica*, Dr. Abbott cites, from the metrical paraphrase of the Fourth Gospel by Nonnus (Migne, *PG* 43, 892), a passage which shows that 'the other disciple who was known to the high priest' (Jn 18¹⁶) was indeed very well known. His translation runs:

'And a young man, another companion (of Christ),
who from his trade of fishing
Being a friend renowned of the accustomed high
priest,
Running with Christ, came within the God-
receiving courtyard.'

And in regard to the word *fishing*, Dr. Abbott notes: 'This apparently refers to the occupation of John, the son of Zebedee. But how Nonnus supposed that this could make him "a friend of the high priest" I cannot imagine.'

Dr. J. B. Mayor (*Expositor*, Jan. 1914) translates:

'And another, a young comrade, who, being from his trade of fishing a well-known acquaintance of his customer, the high priest (literally "the customary high priest"), came hastening with Christ within the God-receiving court.'

We think with Dr. Abbott (*Expositor*, Feb. 1914) that Dr. Mayor has shown more ingenuity than scholarship in the twist he thus gives to ἐθήμων, which neither in Attic nor in Hellenistic has the meaning *customer*. The ingenuity is due to an effort to explain the connexion between John's fishing and friendship for the high priest. Dr. Abbott cannot imagine what connexion Nonnus had in mind; Dr. Mayor imagines, but not rightly. The solution of the difficulty lies in the fact that neither Dr. Abbott nor Dr. Mayor has rightly understood this connexion.

The words of Nonnus are:

Καὶ νέος ἄλλος ἐταῖρος, ὃς ἰχθυόλου παρὰ τέχνης
γνωτὸς ἔων ἀρίδηνος ἐθήμονος ἀρχιερέως, κτλ.

Both Dr. Abbott and Dr. Mayor take παρὰ with the genitive to mean *from*, *because of*; they seem to have been misled by the Latin prose translator's 'qui piscatoris ex arte Cognitus existens manifestus consueto pontifici' (cf. Migne, ed. *l.c.*). But is this meaning of παρὰ with the genitive allowed? May not one just as readily assume that παρὰ with the genitive here follows the analogy of παρὰ with the accusative? The meaning then is *besides*. The trade of John was known from the tradition of his call to the apostolate (Mk 1¹⁹). Nonnus contrasts this trade with the new phase of the character of the son of Zebedee: 'Who over and above his trade of fishing was a well-known acquaintance of the accustomed high priest.' This latter usage of παρὰ is not listed in lexicons; nor is that which is accepted by Dr. Abbott and Dr. Mayor.

παρὰ with the genitive properly denotes motion *from the side of*, *from beside*, *from*, French *de chez*; motion *from* place, person, or occupation. The ready meaning, then, is that, according to Nonnus,

John had become very friendly with the high priest after having plied his trade of fisherman; the trade of fishing is the *terminus a quo*, the friendship with Caiaphas is the *terminus ad quem*; the former preceded the latter; the former did not cause the latter. In this interpretation Nonnus says that John, 'after his trade of fishing, was become a well-known acquaintance of the accustomed high priest.' John had not desisted entirely from his trade; but Nonnus may have heard or read that, before being called by the Master, the young apostle had entered

upon some function in the household of Caiaphas. There seems to be a striking contrast between the refinement of John and the fisherfolk manners of his brother Galileans. May it not be that the refinement was due to the culture of the life in the household of the high priest? In this event, there is no need to accept Dr. Abbott's use of Nonnus to bolster up his theory that Judas was 'the other disciple who was known to the high priest.'

WALTER DRUM, S.J.

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Entre Nous.

S. R. Driver.

The article on Dr. Driver in this month's issue of THE EXPOSITORY TIMES is written by his successor in the Regius Chair of Hebrew in the University of Oxford.

The tributes to his personality and service have been marked by sincerity and affection in an exceptional degree. It is, however, enough to refer to these two: first, the sermon preached by Canon Sanday in Christ Church Cathedral on March 8, and afterwards published at the Clarendon Press under the title of *The Life-Work of Samuel Rolles Driver* (6d. net); and a note in *The London Quarterly Review* for April by Professor James Hope Moulton. Dr. Moulton says: 'The most weighty of all British critics of the Old Testament, his name became a rallying-cry in the controversy between those who accepted the new knowledge and those who, with or without understanding, rejected it. The Driver legend, as elaborated by furious anti-critics of the Wiener stamp, seems curiously grotesque to those who know the real man. There is some excuse for hot feeling directed against a giant like Wellhausen, rough and dictatorial, and prone to ride roughshod over the tenderest convictions of lesser men—with religious belief, moreover, attenuated beyond any limit with which orthodox Christians could ever be content. Driver was the very opposite of all this. Profoundly reverent in all his handling of the Old Testament, he came to the New as a disciple and a believer. The very bitterness with which extremists pronounce his name is witness to the fact that he more than any man taught reverent but progressive Christians that the literary criticism

of the Old Testament, and the new outlook on the religion of Israel that goes with it, mean no underestimating of the Divine therein, still less disloyalty to the central Figure of the Bible. His little book of Sermons on the Old Testament is an effective evidence of all this to non-expert readers; and it would be a revelation to many whose ideas of the great critic need correcting by solid fact. I have myself a special association with it, from Sunday evenings on holiday with my father twenty years ago, in a little place where no Methodist service was accessible, and he took delight in reading those sermons aloud to the family circle.'

The Christ of History and of Experience.

Dr. D. W. Forrest has published a new edition of his book *The Christ of History and of Experience* (T. & T. Clark; 6s.). It has been one of the most successful, and one of the most influential books of our time. This is the seventh edition. Steadily it has been bought, and as it has been bought it has been read. Every book that touches its great subject makes reference to it. But most of all has it influenced the preacher, steadying his faith and stimulating his mind.

In the Preface to the new edition Dr. Forrest surveys the work that has been done on the personal and historical Christ since his book first appeared in 1897.

The Neo-Hegelians, led by T. H. Green, 'in his remarkable address on *Faith*,' and strengthened by Edward Caird in his Gifford lectures on *The Evolution of Religion*, have made much of the ideal Christ which Christian experience demands,

a Christ both Human and Divine, but has held no firm hand on His historical personality. The criticism of the Gospels, while compelling us to reconsider details, has completely failed to eliminate the Supernatural. 'The doctrine of Christ's pre-existence—of His Eternal Sonship—as contained in the Creeds of the Church may be open to criticism, but it is at least an endeavour to arrive at a conception of Christ which will do justice to His place in Apostolic teaching as the revelation of the *self-sacrifice of the Father* who "spared not his own Son, but delivered him up for us all," as well as to vital elements in the Christian experience of all ages.' But Dr. Forrest still holds that 'some genuine type of the Kenotic theory is an indispensable adjunct of the confession of His Deity'—and he knows what Professor Loofs has written to the contrary.

Recent Poetry.

Charlotte Elliott.

The memory of Charlotte Elliott who was born on March 18, 1789, and died in her eighty-third year on September 22, 1871, is revived by the issue of a day-book of quotations from her prose and poetry entitled *Words of Hope and Grace* (R.T.S.; 1s. net). Here are the selections for two consecutive days:

SUNDAY.

All outward distinctions and differences as to forms of worship seem now to me of so little consequence, and I seem to care so entirely but for one thing—serving the Lord Jesus, and being united to Him by a true and living faith—that where that exists, and is evidenced, there I feel at once united to a brother and sister, whatever be their mode of worship.

MONDAY.

I want every moment to feel
That Thy Spirit resides in my heart,
That His power is present to cleanse and to heal,
And newness of life to impart.

Ina M. Stenning.

The sympathy with Nature and with Man, so pervasive of Ina M. Stenning's *Poems* (Simpkin; 2s. 6d. net), is due to the love of Christ and the sense of His presence. And the sympathy is

strong to save. Nothing is beyond its range; nothing is beyond its skill. There is a poem on the Temptation. It is quite characteristic, and it is most poetical.

IN THE WILDERNESS.

When through the wilderness alone
He wandered, did the creatures know
Who walked among them? Did they go
Beside Him over sand and stone,
And listen spell-bound to a voice
That made their shy, wild hearts rejoice,
So kind and loving was its tone?

We know not, yet we love to think
That, leaning down to Him, the trees
Sang low their gentlest melodies;
That when athirst He stooped to drink
At wayside wells, the water rose
Bubbling a joy-filled song to those
Dear lips that touched it; nor would shrink

Beneath His tread the flowers small,
But, lightly rising where He went,
Would lift their faces in content;—
And tiny, tiny sounds would fall
About His pathway—whisperings
Of every lowliest plant that springs,
And He would understand them all.

We love to think that bird and beast
Came gently round Him, that a spell
Of peace upon the wild place fell,
And that the greatest and the least
Came meekly to His hand's caress
And followed Him in friendliness,
And followed till the throng increased

To multitudes that guarded Him
Through burning day and starry night
With liveliest ear and keenest sight—
Bright eyes that watched, fierce hearts a-brim
With tenderness, that while He slept
All faithfully their vigil kept
Till dawn-tide when the stars grew dim.

George Edward Woodberry.

Into *The Flight, and other Poems* (Macmillan; 5s. 6d. net), Mr. George Edward Woodberry has gathered poems of his which have appeared in the *Atlantic Monthly* and other American magazines.

And to these he has added twenty-three that are here published for the first time. They are all of one family type, and it is easily known in the land of its residence. Pagan? not aggressively. Certainly not the cheery outlook of the pagan Greek. Certainly not the voluptuous dreariness of the pagan Egyptian. Not pagan at all in any anti-Christian sense, but human and American. Here is one:

DEATH AND FAME.

I have planted a flower on the peak;
My soul has cast its star.
Star and peak! and dawn's a-streak!
And my tomb is where they are.

Though never a climber scale the height
Where my love exhales its fire,—
Though only the heavenly side of night
Shakes with my soul's desire,—

There, on the peak, a life's perfume!
There, cresting the dark, a star!
There, light that breaks upon a tomb!—
And fame is where they are.

Lorma Leigh.

There is no better poem in Lorma Leigh's *The White Gate* (Hewetson; 1s. 6d. net), by which to test its quality and feel its charm, than

JOAN.

Bright curling hair!
Rose petal downy cheek—
None can compare
With Joan.

So sweet a mite!
A bundle of soft curv'd
Dimpling delight
Is Joan.

Two soft warm arms,
Two little feet, pink toed—
In truth all charms
Has Joan.

Those clinging hands,
That lisping, baby voice
Are Royal commands
From Joan.

A 'Good bye' kiss,
Softer than flake of snow,
On you I press,
Sweet Joan.

The Great Text Commentary.

The best illustration this month has been found by Mr. J. H. Macdonald, North Shields.

Illustrations of the Great Text for June must be received by the 20th of April. The text is Ro 1¹⁸.

The Great Text for July is Ac 21¹³—'Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' A volume of the *Greater Men and Women of the Bible*, or three volumes of the 'Short Course' Series, will be given for the best illustration sent.

The Great Text for August is Ro 15¹³—'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.' A copy of Durell's *The Self-Revelation of our Lord*, or of Walker's *Christ the Creative Ideal*, or of Briggs' *The Fundamental Christian Faith*, will be given for the best illustration sent.

The Great Text for September is Gn 13¹¹—'So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, or any volume of the 'Short Course' Series, will be given for the best illustration sent.

The Great Text for October is Lk 17³²—'Remember Lot's wife.' A copy of Walker's *Christ the Creative Ideal*, or of Sayce's *Religion of Ancient Egypt*, or of Allen and Grensted's *Introduction to the Books of the New Testament*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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